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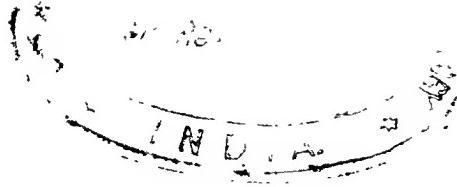
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CATALOGUE
OF THE
ARABIC AND PERSIAN MANUSCRIPTS
IN THE
ORIENTAL PUBLIC LIBRARY
AT
BANKIPORE

PREPARED FOR THE GOVERNMENT OF BIHAR AND ORISSA UNDER THE
SUPERVISION OF
SIR E. DENISON ROSS, K.T., C.I.E., PH.D.





Catalogue
OF THE
Arabic and Persian Manuscripts

IN THE

ORIENTAL PUBLIC LIBRARY

AT

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14493

VOLUME VI.

HISTORY



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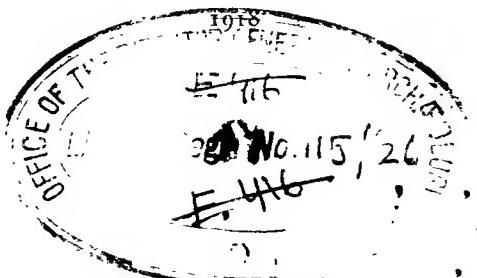
MAULAVI ABDUL MUQTADIR
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PREFACE.

THE sixth volume of the Catalogue of Persian and Arabic manuscripts in the Bankipur Library deals with historical works, arranged under the headings shown in the table of contents. When in 1914 Dr. E. D. Ross left India, he asked me to take over the supervision of the work that he had first set on foot eleven years earlier. The first seventy-three pages of the volume were seen and corrected by him in print; for the remainder I am responsible.

Of the manuscripts here described the following deserve particular attention :—

No. 449. Bal'amî's translation of Tâabarî's history, dated A.H. 740.

No. 455. Ahmad bin Muhammad Faṣīḥ-ul-Khawâfi's Mujmal-i-Faṣīḥ.

No. 463. K̄lîwând Amîr's Khulâṣat-ul-Akhbâr, copied 25 years after the author's death.

No. 468. Mas'ûdî bin 'Uṣmân Kûhistâni's Târikh-i-Abu'l-Khayr Khânî, dated A.H. 999.

No. 484. Translation of Sa'îd bin Mas'ûd-ul-Kâzarûni's history of Muhammad, dated A.H. 841.

No. 504. Copy of Mukhtâr's history written by the calligrapher Mu'ashid-ul-Kâtib of Shirâz, dated A.H. 947.

It should be mentioned here that the Catalogue owes much to the liberality of the Government of Bihar and Orissa, who made it possible for the compiler to visit distant libraries and inspect other collections. Indeed without that privilege it is hard to see how the

work could have progressed at all; for there is not yet in Muhammadan India the fraternity of scholarship, nor yet the requisite learning, which makes possible that organisation and exchange of knowledge which in Europe we have come to expect and demand. That this confidence and generosity were not misplaced, Maulavî 'Abd-ul-Muqtadir's latest volume will abundantly prove.

A. F. SCHOLFIELD.

CALCUTTA, *June 21, 1918.*

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ERRATA.

page 33, line 4, "De Guignes" *should be* "De Guignes."

„ 35, „ 7, "noticed above" *should be* "see No. 455."

„ 38, „ 32, "A.H. 936 = A.D. 1529" *should be* "A.H. 963 = A.D. 1556."

„ 42, „ 2, "آذربایجان" "آذربایجان" *should be* "آذربایجان"

„ 140, „ 31, "transcription of the copy" *should be* "composition of the work."

„ 141, „ 12, "الشعبي" "الشعبي" *should be* "الشعبي"

PERSIAN MANUSCRIPTS.

GENERAL HISTORY.

No. 449.

foll. 254; lines 23; size 14 × 9½; 11 × 7½.

تاریخ طبری

TÂRÎKH-I-TABARÎ.

VOL. I.

1/ An exceedingly valuable and old copy, dated A.H. 740 = A.D. 1339, of the Persian translation of Abû Ja'far Muhammâd bin Jarîr bin Yazid-ut-Tabarî's well-known general history, made by Abû 'Ali Muhammâd bin Muhammâd bin 'Abd Ullâh ul-Bal'amî, ابو علی محمد بن عبد الله البلاعی, in A.H. 352 = A.D. 963.

Hâj. Khal., vol. ii., p. 136, says that Tabarî (who was born at Âmul, in Tabaristân, in A.H. 224 = A.D. 838, and died in Bağdâd, A.H. 310 = A.D. 921) brought down the annals to A.H. 309 = A.D. 921, and entitled it تاریخ الامم والملوک (Brockelmann, vol. i., p. 142, calls it "K. Akhbâr-ur-Rusul wal-Mulûk"), and that the history of Tabarî which is now extant is an abridgment by Tabarî himself from his original work, which, according to Ibn-i-Subki, as stated by Hâj. Khal., ib., consisted of thirty thousand folios. According to Morley, p. 17, Tabarî composed the work about A.H. 300 = A.D. 912, while Hâj. Khal., ib., gives us a more precise date of the composition, viz., A.H. 309 = A.D. 921.

VOL. VI.

B

The translator, Abū ‘Alī Muḥammad bin Muḥammad ul-Bal‘amī, belonged to a noble and learned family of Bal‘am, a town in Asia Minor. His father, Abū Faḍl Muḥammad bin ‘Abd Ullah ut-Tamīmī ul-Bal‘amī, ابو الفضل محمد بن عبد الله التميمي البلعامي, was the wazīr of Amir Ismā‘il, the well-known founder of the Samanide dynasty, who died in A.H. 329 = A.D. 940. The translator, like his father, held the influential office of wazīr under the Samanide prince Amir Abū Ṣalīḥ Manṣūr bin Nūh bin Naṣr bin Aḥmad us-Sāmānī, who reigned from A.H. 350–366 = A.D. 961–976. In A.H. 352 = A.D. 963 this prince, through his agent Abū Ḥasan Fā’iq, ordered his wazīr, the aforesaid Bal‘amī, to translate the Arabic chronicle of Tabārī into Persian.

The translator has introduced new headings, and has to a great extent altered the arrangements of the original. He has divided the work into chapters, فصل, of greater or less length, and has, for the most part, observed the chronological order, thus recording the contemporary events in a systematic order. The Isnāds, or enumerations of vouchers, and almost all the Arabic verses have been omitted, and, although much new matter has been added, he has greatly abridged the original.

According to Hāj. Khal., *ib.*, the history was continued by Abū Muḥammad ‘Abd Ullah bin Muḥammad ul-Fargānī, ابو محمد عبد الله الفرغاني, who entitled the continuation الصلة, and also by Abū Ḥasan Muḥammad bin ‘Abd-ul-Malik bin Ibrāhīm bin Aḥmad ul-Hamadānī, ابو الحسن محمد بن عبد الملك بن ابراهيم بن احمد الهمداني, who died in A.H. 521 = A.D. 1127.

Bal‘amī’s version of Tabārī’s history may be considered as one of the oldest works in the modern Persian language.

The Tārikh-i-Tabārī has lately been edited in four volumes in the Nawal Kishor Press, Lucknow. An Osmanli Turkish translation of Bal‘amī’s Persian version was printed in Constantinople in A.H. 1260, and is described by Dr. G. Rosen in the Z. D. M. G., vol. ii., pp. 159–187; and an Oriental Turkish translation, written in A.H. 928 = A.D. 1521, is mentioned by Kosegarten in his Taberistanensis Annales, p. 10. A French translation by M. Hermann Zotenberg was published in four volumes, with a reprint, in the first volume, pp. 1–355, of M. Dubœux’s translation (*ed. 1836*).

Accounts of Bal‘amī’s version will be found in the “avvertisements” of Zotenberg and Dubœux. See also Hāj. Khal., *ib.*; Kosegarten’s Tabaristanensis Annales, 1831; Præfatio, pp. 10, 11; St. Petersburg Catalogue, pp. 260–264; Rieu, i., p. 68; W. Morley, pp. 17–21; G. Flügel, vol. ii., p. 64; Sprenger, Journal of the Asiatic Society, Bengal, vol. xvii., part ii., pp. 437–471; Ethé, Bodl. Lib. Cat., Nos. 2–13; Ethé, India Office Lib. Cat., Nos. 2–13, etc.

The two volumes of the work bring the history down to the reign of Khalifah al-Mu'tasim Billâh (A.H. 218–227 = A.D. 833–842), after which follows an abridged account of his successors down to al-Mustazhir Billâh (A.H. 487–512 = A.D. 1094–1118). The present volume begins with the creation of the world and comprises the whole historia anti-islamica.

The Arabic prefaces noticed in Rieu, i., p. 68, are not found in this copy. It opens thus, with a short Persian preface:—

سباس و افرین مر خذایرا کامکار و کامران و آفریننده زمین
و آسمان . . . نه انباز و نه دستور نه یار و نه ذن و فرزند همیشه
بود و همیشه باشد الح

The names of the author, the translator, and the Samanide prince occur in the preface, which is followed by أغاز سخن, or beginning of the history:—

بدانکه چنین کوپنگ ارسطاطالیس و بقراط و ان استاذان که بوده
اند الح

This volume ends with the accession of Yazdajird bin Shahr-i-Yâr (the Isdigeretes III. of the Greeks), the last king of the Sasanian dynasty, which ruled Persia for four hundred and fifteen years, and the translator says here, that as the account of Yazdajird and his wars is long, he will deal with it under the caliphate of 'Umar:—

حدیث یزد جرد و حربهای او بسیار است و اندر خلافی عمر
کفته شود —

No. 450.

fol. 175 (original folios 255–530); lines and size same as above.

VOL. II.

The continuation of the above.

This volume begins with the history of the prophet Muhammad, with a genealogy on fol. 255^b:—

Beginning :—

آغاز اخبار یغمبر ما محمد مصطفیٰ صلی اللہ علیہ وسلم

The account in this volume extends to the reign of the Khalifah al-Mu'tasim Billâh (A.H. 218-227 = A.D. 833-841) after which follow the abridged accounts of his successors down to al-Mustazhir Billâh, as follows :—

- Wâsiq, A.H. 227-232 = A.D. 841-846.
- Mutawakkil, A.H. 232-247 = A.D. 846-861.
- Muntasir, A.H. 247-248 = A.D. 861-862.
- Musta'in, A.H. 248-251 = A.D. 862-865.
- Mu'tazz, A.H. 251-255 = A.D. 865-868.
- Muhtadi, A.H. 255-256 = A.D. 868-869.
- Mu'tamid, A.H. 256-279 = A.D. 869-892.
- Mu'taqid, A.H. 279-289 = A.D. 895-901.
- Muktafi, A.H. 289-295 = A.D. 901-907.
- Muqtadir, A.H. 295-320 = A.D. 907-932.
- Qâhir, A.H. 320-322 = A.D. 932-933.
- Râdî, A.H. 322-329 = A.D. 933-940.
- Muttaqî, A.H. 329-333 = A.D. 940-944.
- Mustakfî, A.H. 333-334 = A.D. 944-945.
- Mu'tî, A.H. 334-363 = A.D. 945-973.
- Tâ'i, A.H. 363-381 = A.D. 973-991.
- Qâdir, A.H. 381-422 = A.D. 991-1030.
- Qâ'in, A.H. 422-467 = A.D. 1030-1074.
- Muqtadir, A.H. 467-487 = A.D. 1074-1094.
- Mustazhir, A.H. 487-512 = A.D. 1094-1118.

Both the volumes are written in clear bold *Naskh*, on fine thick paper, with the headings in red. The *Dâls* are generally marked with diacritical points.

The colophon is partly destroyed by worms; but fortunately the date of transcription of the copy is not spoiled. It reads thus :—

تمت من شهر صفر ختم بالخير لسنة اربعين و سبعينية . . .

No. 451.

foll. 352; lines 17; size $9\frac{3}{4} \times 6\frac{3}{4}$; $6 \times 3\frac{1}{2}$.

طیقات ناصری

TABAQÂT-I-NÂSIRÎ.

A general history from the earliest times to A.H. 658 = A.D. 1259, by Abû 'Umar 'Uşmân bin Muhammâd ul-Minhâj bin Sirâj ul-Jâzajâni. In the preface of the present copy the name of the author occurs thus—

ابو عمر بن عثمان بن محمد المنهاج الجوزجاني

Beginning:—

• الحمد لله الاول الذي لا ابتداء لوجوده الآخر الذي لا انتهاء
لوجوده الآخر

From some passages in which the author, in the course of his narration, refers to himself and his family, we can gather the following facts:—

His ancestor in the third degree, Imâm 'Abd-ul-Khâliq, came from Jâzajâن (between Merv and Balkh) to Gâznî during the reign of Ibrâhîm, and married one of the forty daughters of this king. Of this union a son was born, who was named Ibrâhîm. His son Maulâna Minhâj-ud-Dîn 'Uşmân was the grandfather of the present author. Minhâj-ud-Dîn 'Uşmân was an eminent scholar, and was commonly called Imâm Auhad of Bukhârâ. After his return from Mecca, Minhâj-ud-Dîn 'Uşmân settled in Sistân in the reign of Shâhs-ud-Dîn Muhammâd, king of Nîmrûz. The author's father, Maulâna Sirâj-ud-Dîn Minhâj, who is spoken of by the author as the wonder of the age and the most eloquent man of Persia, was appointed Qâdi of the army of Hindûstân by Sultân Mu'izz-ud-Dîn Muhammâd bin Sâm in A.H. 582 = A.D. 1186. Subsequently Sirâj took up his residence in Firûzkûh, from which place Sultân Bahâ ud-Dîn Sâm called him to Bâmiyân and made him Qâdi and Khatîb of his kingdom. Although the author does not give us the date of his birth, yet when he says that he was eighteen years of age when he witnessed the slaying of Malik Rukn-ud-Dîn Mahmûd in Firûzkûh in A.H. 607 = A.D. 1210, we can conclude that he was born in A.H. 589 = A.D. 1193. He was brought up in the Haram of the princess Mâh-i-Mulk, who was a foster-sister of his mother and a

daughter of Sultân Giyâş-ud-Dîn Muhammâd bin Sâm. From Gûr he was twice sent to Nîmrûz as an envoy to Sultân Tâj-nd-Dîn Niyâtîgin in A.H. 622 = A.D. 1225 and A.H. 623 = A.D. 1226 respectively. He came to India in A.H. 624 = A.D. 1227, during the reign of Sultân Nâşir-nd-Dîn Qabâchah, and in the same year was placed in charge of the Madrasah-i-Fîfûzi at Uchh. In the year following, when Qabâchah was overthrown by Sultân Shâms-ud-Dîn Îltamîsh, the author followed the conqueror to Dihli, where he arrived in Ramadân, A.H. 625 = August, 1228. In A.H. 629 = A.D. 1231 he followed Îltamîsh to the siege of Gwalior, where he was first appointed a court preacher, and subsequently was entrusted with the highest offices of the law, which, however, he gave up on the approach of Queen Rađiyâh's army in A.H. 635 = A.D. 1237. After the death of this accomplished but ill-starred queen, Minhâj returned to Dihli and attached himself to the service of her successor Bahram Shâh as a court preacher, and in A.H. 639 = A.D. 1242 was made Qâdi of the whole territories under Bahram Shâh. Towards the end of the same year, when Bahram Shâh was deposed and slain, the author resigned his services. In A.H. 640 = A.D. 1243 he came to Lakhnauti, and after staying there for two years returned to Dihli where he arrived early in the following year, and shortly after was appointed master of the Nâşiriyah College and was also made Qâdi of Gwalior. Minhâj received many high honours from Sultân Nâşir-nd-Dîn Mahmûd (A.H. 644-664 = A.D. 1246-1265) and from the distinguished and accomplished Giyâş-ud-Dîn Balban, who entrusted the author with several high and responsible offices and honoured him with the title of Sadr-i-Jahân. Shaykh 'Abd'ul-Haqq Dihlawî, in his Akhbâr-ul-Akhyâr, p. 90, speaks of Minhâj as a great scholar and an ardent mystic, and says that the celebrated saint Shaykh Nizâm-ud-Dîn Auliyâ attended the author's lecture every Monday.

The author dedicated the present work to his patron Sultân Nâşir-nd-Dîn Mahmûd, the youngest son of Sultân Îltamîsh. This Nâşir-nd-Dîn Mahmûd must not be confounded with the eldest son of Îltamîsh, who was also called Nâşir-nd-Dîn Mahmûd and died in A.H. 626 = A.D. 1228. The author commenced the composition in A.H. 657 = A.D. 1259 and completed it in the month of Shawwâl, A.H. 608 = A.D. 1260.

The work is divided into the following twenty-three sections called *Tabaqât*:

L

Prophets and Patriarchs, with a history of Muhammâd to the day of his death, fol. 3^b. Fol. 3^a, containing the first portion of the account of Âdam, is left blank.

II.

The first four Khalifs, the sons of 'Ali and the Mubashshars, or the ten favoured companions of the prophet, fol. 36^b.

III.

The Khalifs of the Banū Umayyah, fol. 46^a.

IV.

The Khalifs of the Banū ‘Abbâs, fol. 51^a.

V.

Not numbered as Tabaqah, but is introduced by ذکر ملوك عجم. It contains the history of the early kings of Persia down to the rise of Islâmism, comprising the Pishdâdians, the Kayânians, the Ashkâniens, the Sâsâniens, and the Akâsirah, fol. 65^a.

VI.

The Tubba’s and the Kings of Yaman, fol. 89^a.

VII.

The Tâhiris, fol. 97^a.

VIII.

The Saffâris, fol. 100^b.

IX.

The Sâmânîs, fol. 103^a.

X.

The Daylamis, fol. 111^b.

XI.

The Subuktigînis, fol. 114^a.

XII.

The Saljûqis, fol. 124^b.

XIII.

The Sanjaris, fol. 137^a.

XIV.

The Kings of Nîmrûz and Sijistân, fol. 140^b.

XV.

The Kurdish Kings, fol. 147^a.

XVI.

The Khwârazmshâhis, fol. 154^b.

XVII.

The Shansbânîs and Kings of Gûr, fol. 167^a.

XVIII.

The Shansabâniyah Kings of Tukhâristân, fol. 210^a.

XIX.

The Shansabâniyah Kings of Gaznah, fol. 214^a.

XX.

The Mu'izzi Kings of Hindûstân, fol. 226^a.

XXI.

The Shamsi Kings of Hindûstân, fol. 238^a.

XXII.

The Shamsi Maliks, or the vassals and eminent men who served under the Shamsi Sultâns, fol. 264^b.

XXIII.

Disaster to Islâm and invasion of the infidels, fol. 306^b.

Some folios towards the end of the MS. are missing, and on comparing with the Calcutta edition of the text it is found that the contents, covering about twenty pages (Cal. edn., pp. 433-453), are wanting here. The copy breaks off with the words:—

و بر سبیل عجلت باز گشتند — چون خبر بلشکر گاه مغل
رمید ...

On the margins of foll. 3^b-4^b and 14^a-60^a some confused accounts of the battle of Karbalâ are given.

For other copies of the *Tabaqât-i-Nâshîrî*, see Rieu, i., p. 72; Morley, Descriptive Cat., p. 21; Ethé, Bodl. Lib. Cat., No. 16; Ethé, Ind. Office Lib. Cat., No. 14; J. Aumer, p. 67. See also Elliot, History of India, ii., p. 259.

The *Tabaqâts* xi., xvii.-xxii., relating to the History of India, have been edited by Capt. W. Nassu Lees, in the *Bibliotheca Indica*, Calcutta, 1864. An English translation of the entire work except the first six

Tabaqâts, by Major H. G. Raverty, has been printed for the same series, London, 1873–1876.

The MS. is written in minute Naskh.

Not dated, apparently 16th century.

No. 452.

foll. 295; lines 15; size 8 × 5; 6½ × 4.

تاریخ بناكتی

TÂRÎKH-I-BANÂKÎTÎ.

A general history of the world from the earliest times to the accession of Sultân Abû Sa’id, A.H. 717 = A.D. 1317, abridged, as the author himself says, from the Jâmi‘-nt-Tawârikh of Rashîd-ud-Din Faḍl Ullah, who was born at Hamadân, A.H. 645 = A.D. 1247, composed his work only seven years before the present work in A.H. 710 = A.D. 1310, and was executed in A.H. 718 = A.D. 1318.

General Briggs, in his translation of Firishtah’s preface, and some other European writers, e.g. Mr. James Fraser, in his Catalogue of Oriental MSS., call the work “Târikh-i-Binâ-i-Giti,” or Binâ-Giti, which would lead one to think that they considered the title to bear the meaning of “History of the foundation of the world,” while as a fact the correct title, Târikh-i-Banâkîtî, means the history of Banâkîtî, by which name the author is better known.

The full title of the work, as given in the preface, is روضة اولی الالباب فی تواریخ الکابر و الانساب ابو ملیمان داؤد بن ابی الفضل محمد البناکتی معروف به فخر بناکتی, with several variations in name and genealogy, for which see Morley, Descriptive Catalogue, p. 25, was a poet as well as an historian, and received from Sultân Gazân Khân (A.H. 694–703 = A.D. 1295–1304) the title of Malik-us-Shu‘arâ in A.H. 710 = A.D. 1310.

Verses in praise of the above-named Sultân, as well as his two successors Úljâitû (A.H. 703–716 = A.D. 1304–1316) and Abû Sa’id (A.H. 716–736 = A.D. 1316–1335), are not uncommon in the present work. He is commonly called Fakhr-ud-Dîn Banâkîtî (in the Nigâristan, fol. 5^a, noticed below, he is called فخر الدین داؤد فناکتی).

on account of his having been born in Banākit or Fanākit, a town in Māwarā-un-Nahr, also called Shāsh, and in modern times Tāshkand. His elder brother, Sayyid Nizām-ud-Din ‘Ali, was a very pious Darwīsh and died in Tabriz, A.H. 699 = A.D. 1299. The author completed the present work on the 25th of Shawwāl, A.H. 717 = A.D. 1317, December 31, and dedicated it to Sultān Abū Sa‘id, the ninth Mongol King of Persia.

Beginning :—

الحمد لله حق حمد و الصلوة على خير خلقه محمد و آله
اجمعين الخ

The work is divided into the following nine sections called Qis̄ms :—

I.

Prophets and Patriarchs, fol. 3^b.

II.

* Kings of Persia from Kayūmurş to Yazdajird, fol. 14^a.

III.

Genealogy and history of Muḥammad, the Khalifahs of Banū Umayyah and the Khalifahs of Banū ‘Abbās, to the death of Al-Muṣṭaṣim Billāh in A.H. 656 = A.D. 1258, fol. 39^a.

IV.

Kings of Irān who reigned during the time of the Abbasides, fol. 122^a.

V.

History of the Jews from Moses to Zedekiah, fol. 138^a.

VI.

History of the Christians and Europeans from Christ to author's time, fol. 157^a.

VII.

History of the Hindus to Sultān ‘Alā ud-Dīn Muḥammad Shāh Khiljī, fol. 182^a.

VIII.

History of the Chinese, fol. 198^b.

IX.

History of the Mughals from Chingiz Khān to the accession of Sultān Abū Sa‘id, in A.H. 717 = A.D. 1317.

For further details see Morley, Descriptive Catalogue, pp. 25-28; Rieu, i., p. 79; Elliot, Bibliographical Index, p. 70, and History of India, vol. iii., p. 55; G. Flügel, ii., p. 61; Ethé, Bodl. Lib. Cat., Nos. 24 and 25; Ethé, Ind. Office Lib. Cat., No. 18. See also Dorn, Asiat. Mus., p. 101.

The eighth Qism was edited with a Latin translation by Andreas Müller, Berlin, 1677; and ed., Jena, 1689.

Written in ordinary Nasta'liq.

Dated A.H. 1233.

No. 453.

foli. 278; lines 19; size 10×6 ; $7\frac{3}{4} \times 3\frac{3}{4}$.

تاریخ گزیده

TÂRÎKH-I-GUZîDAH.

A general history from the earliest times to A.H. 730 = A.D. 1329 by Ḥamd Ullah bin Abi Bakr bin Ah̄mad bin Naṣr Muṣṭafī of Qazwīn,

حمد الله بن أبي بكر بن أبي بكر بن مسعودي قزويني

Beginning:—

میپام و متایش پادشاهی را که ملک او بی زوالست و مملکت او بی انتقال آخ

The work is held in high estimation as one of the most reliable works on general histories. Hammer-Purgstall speaks of it very highly in his works, while Ḥāj. Khal., vol. v., p. 177, remarks thus:—

و هو من الكتب المعتمد عليها في التاريخ وكلمه و نقله كالحججة فيما بينهم

The authors of the Universal History frequently quote it under the title of "Tarik Cozidah."

Ḩamd Ullah Muṣṭafī, who is also the author of the well-known geographical work Nuzhat-ul-Qulūb, which he composed in A.H. 740

= A.D. 1339, belonged to the ancient Mustaufi family of Qazwin. His ancestors were men of letters and of respectable social position. His brother, whom he calls Zayn-ud-Din Muḥammad bin Taj-ud-Din Abī Bakr bin Zayn-ud-Din Ahmād bin Amin-ud-Din Naṣr, was the deputy comptroller of the Wizārat under Rashīd-ud-Din, while his grandfather, who was killed at the time of the Mughal invasion, was for some time the Mustaufi of 'Irāq.

In the preface the author says that he had undertaken to write a chronicle in verse from the beginning of the prophet's time down to his own. It was to consist of seventy-five thousand distichs, of which he had written upwards of fifty thousand distichs (*vide* Mr. Browne's edition of the work, p. 5). The reading in this MS. is fifty-six thousand. Afterwards, considering how long his intended chronicle would take to finish, he decided to write in prose instead.

In the preface the author dedicates the work to the son and successor of his patron Khwājah Ḡiyāš-ud-Din Muḥammad (d. A.H. 736 = A.D. 1336) bin Khwājah Rashīd-ud-Din Faḍl-Ullah, but towards the end of Book IV. the author highly eulogises another of his patrons Shams-ud-Din Muḥammad bin Nizām-ud-Din ul-Husaynī ul-Yazdī, also a Wazir. The author enumerates about thirty works as those on which he bases the present composition.

The work is divided into an Introduction (Fātiḥah), six books (Bāb), and an appendix (Khātimah), as follows:—

- Fātiḥah.—Creation of the world, fol. 7^b.

Bāb i.—Prophets and Sages from Ādām to the time of Muḥammad, fol. 9^a.

Bāb ii.—Pre-Islamic kings, fol. 42^a.

Bāb iii.—Muḥammad, his Khalifs, friends, and descendants, fol. 67^a.

Bāb iv.—Islamic kings, fol. 197^b.

This Bāb is divided into twelve sections, but the MS. breaks off in the middle of the tenth section with an account, براق حاجب, the first of the Qarā Khitā'is of Kirmān. The ten sections respectively treat of the history of:—(1) Banī Layṣ Ṣaffār; (2) Sāmānis; (3) Gaznawis; (4) Gūris; (5) Daylamis; (6) Saljuqs of 'Irān, Kirmān, and Rūm; (7) Khwārazmshāhis; (8) Atābakhs of Diyārbakr and Fārs. (9) Ismā'ilis of Maḡrib and 'Irān.

Section 11 dealing with the history of the Atābakhs of Lur Buzurg and Lur Kūchak.

Section 12 dealing with the genealogy of the Turkish tribes, genealogy of the house of Chingiz Khān, and the history of the Mughals of 'Irān.

Bâb v.—Relating to the Mujtahids, Qâris (Readers of the Qurân), traditionists, Shaykhs, 'Ulamâ and poets.

Bâb vi.—Giving an account of the author's native land Qazwîn (it has been translated by M. Barbier de Meynard in the *Journal Asiatique*, 5^e série, vol. x., pp. 257–295.)

Khâtimah.—Containing a description of genealogical tables, devised by the author to illustrate general history, is wanting.

Compare Hâj. Khal., vol. v., p. 177; J. Aunmer, p. 68; Rosen, Persian MSS., p. 52; Flügel, vol. ii., p. 63; Ethé, Bodl. Lib. Cat., Nos. 26–30; Ethé, India Office Lib. Cat., Nos. 19 and 20; Rieu, i., p. 80; Elliot, History of India, vol. iii., pp. 60–66.

Professor E. G. Browne has reproduced the work in facsimile from a MS. dated A.H. 857, with an introduction.

Written in fair Nasta'lîq.

Not dated, apparently 17th century.

No. 454.

foll. 215; lines 25; size $7\frac{1}{4} \times 4\frac{1}{2}$; $6\frac{1}{2} \times 2\frac{3}{4}$.

The same.

A complete but hopelessly damaged copy of the same *Târikh-i-Guzidah*.

Written in a very minute Nasta'lîq on thin paper.

The MS. is wormed and pasted with papers throughout.

Not dated, apparently 16th century.

No. 455.

foll. 284; lines 23; size $10\frac{1}{2} \times 6\frac{1}{2}$; 7 x 4.

مجمل فصیحی
MUJMAL-I-FASÎHÎ.

A rare but slightly defective copy of a very valuable and interesting chronological compendium of prominent events ; the births, deaths, and incidents of the lives of Muhammad and his companions, the Imâms, kings, eminent authors, poets and other renowned personages, given under each year in chronological order since the date of Muhammad's birth down to A.H. 845 = A.D. 1441.

A copy of the work is mentioned in Rosen, p. 111. The Asiatic Society, Bengal, possesses another copy.

Beginning :—

فصیحتر عبارتی که در گردن جان تعویذ و شاخ اقبال تواند بود الح

After fol. 1^b, fifteen folios are missing, as would appear from the original folio mark ۱۶ on the second folio which opens thus with the 28th year of the 'Âm-ul-Fil :—

سنه نهان و عشرين عام الفيل — ولادت قاسم بن رسول الله
از خديجه الكبرى —

From the second Maqâlah, which begins on fol. 4^b. and treats of the events from the first year of the Hijrah to the author's time—

مقاله دوم از هجرت حضرت رسالت عله که مبدأ تاریخ بر
آنس است الی یومنا هذا —

it would appear that the author divided the work into two Maqâlahs, the first dealing with the events beginning with the first year of the 'Âm-ul-Fil, in which Muhammad was born, down to the fifty-third year of the 'Âm-ul-Fil, after which begins the Hijrah year. The first ten years of the Hijrah, after which the prophet died, are called by separate names, which, according to the author, were given to these years by the

prophet himself. These names are thus enumerated in the following *Qit'ah* on fol. 5^a :—

... بعد ازین تاریخ از هجرت نبی خواهد بود — ده سال
بموجبی که درین قطعه مذکور شده و مسید عالم علیه السلام هر
سال را نامی نهاده و درین سال دو قول گفته اند اول هجری و سنت
هجری و سنته الاذن بالرحیل نیز گفته اند — * شعر *

سال اول هجری آمد در دوم امر قتال
در سیوم تمھیص و چارم هست ازان ترفیه حال
شد زلزل پنج و استینامش شش گاه شمار
همچو استغلاب هفت و استروا هشتم مقال
له براءت در دهم حج الوداع مصطفی
یازده چون شد ز عالم کرد مسید انتقال

The author, who generally calls himself Ahmad bin Muhammad,
أحمد بن محمد المشتهر به, but is better known as Faṣīḥ-ul-Khwāṣī, thus traces his descent (fol. 225^a) from Abū Imāmah
al-Bāhili, who, according to some, was a companion of the prophet
and died A.H. 81 = A.D. 700. See Al-Iṣṭi'āb fī Ma'rīfat-il-Aḥbāb
(Hyderabad Edn.), vol. ii., p. 633 :—

فصیح الدین احمد بن جلال الدین محمد بن نصیر الدین یحیی
بن علاء الدین محمد بن ظهیر الدین ابو القاسم محمد بن جلال الدین
محمد بن نصیر الدین ابو القاسم بن ظهیر الدین محمد بن ابو القاسم
محمد بن احمد بن محمد بن ابو القاسم بن جلال الدین محمد بن
احمد بن ای نصر علی بن محمد بن علاء الدین عیسی بن ای بکر
بن ابو القاسم بن احمد بن محمد بن قتبیه بن ابو امامه صدی بن
عجلان بن وهب الباهلي —

He flourished during the time of Sultân Shâh Rukh (A.H. 807-850
= A.D. 1404-1447), and was not only an eye-witness of most of the

events he narrates, but also played a prominent part in the history of his time.

Unfortunately the preface breaks off immediately after the few lines devoted to the praise of God and the prophet. In the course of his narrative the author mentions himself several times. We learn that he was born in Herat, Jamādī I., A.H. 777 = A.D. 1375, and at the age of nineteen lost his father, Jalāl-ud-Din Muḥammad bin Nasir-ud-Din Yahyā in A.H. 796 = A.D. 1393. In A.H. 807 = A.D. 1404 he and Amir 'Abd-us-Ṣamad bin Ḥāji Sayf-ud-Din were sent to Samarqand to take possession of the royal treasury from 'Umar Shaykh; but being threatened with arrest by Sultān Khalil they had to return. In A.H. 818 = A.D. 1415, the year in which his son Rukn-ud-Din Maḥmūd was born, he was offered the post of Diwān, to which he was appointed in the following year. In A.H. 821 = A.D. 1418 we find him suddenly dismissed from this service. In A.H. 825 = A.D. 1422, the year in which he lost his mother, he was sent to Kirmān to discharge the Diwāni functions of that place, whence he returned in the following year. Subsequently, in A.H. 828 = A.D. 1425, he was made the Diwān of Mirzā Bāysungar (d. A.H. 837 = A.D. 1434) (see Habib-us-Siyar, vol. iii., Juz. 3, p. 141), who in A.H. 832 = A.D. 1428, on his return from Šā'in to Herat, left the author in Simnān to look after some state affairs, and afterwards dismissed him from the Diwānship on the 20th of Ramadān, A.H. 836 = A.D. 1433, and put him in prison. In A.H. 838 = A.D. 1434, when plague was violently raging in Herat, the author left the place for Bākharz, and after staying there for two months came to Ādarbayjān in A.H. 839 = A.D. 1435. Under the year A.H. 845 = A.D. 1441 the author says that he was again put in prison on the 18th Jamādī II. and was liberated on the 4th Rajab, after which, on the 25th Dul Hijjah of the same year, he got an introduction into Sultān Shāh Rukh's court and was handsomely rewarded by this king.

The history concludes with a Khātimah describing the author's birthplace, Herat:—

خانه در ذکر بعضی از احوال شهر هرات که مولد و مسکن
کاتب العبد احمد بن محمد بن یحیی است —

Towards the end, fol. 272^b, we find a separate portion, written in the same hand as the text itself, containing an enumeration of the names of the prophets, kings and dynasties from the earliest time to A.H. 928 = A.D. 1521. This portion, which seems to be the work of a later writer, is divided into the following four parts called: صحیفہ—

صحیفہ اول در ذکر انبیا علیهم السلام تا خایت انبیای بنی
امرائیل —

صحیحه دوم از خاتم انبیا علیه التھیة و الننا تا خایت الہم
 معصومین علیهم السلام
 صحیحه سیوم در ذکر ملوک حجم
 صحیحه چهارم در ذکر بی امیه و عباسیه

The last king named is Sultân Rustum of the Âq-Quyunlû dynasty, who reigned from A.H. 897-902 = A.D. 1491-1496. Then follows another enumeration of the names of the prophets, the Imâms, and the kings of the various dynasties, with a passing allusion to their birth, duration of life or reign, and death, based on historical works enumerated in the MS. Like the preceding portion it is divided into several *Salîfahs*.

Beginning on fol. 274^b:

مجملی از تواریخ انبیا و سلطانین و ملوک طوایف که از دیوان
 النسب و نظام التواریخ مسعودی و جامع المعارف حصینی و
 بنائتنی و طبری و گزیده و کتاب المعجم و جامع رشیدی و مختار
 حافظه ابرو مذکور است بروایات مختلفه محرر شده مسطور
 میگردد —

This portion breaks off with the name of the 'Abbaside Khalif Râshid Billah, who succeeded Mustarshid Billah in A.H. 529 = A.D. 1135.

A fine copy. Written in a clear minute *Nasta'liq*, within gold and coloured ruled borders, with a full-page illumination at the beginning.

On fol. 271^a, where the original history concludes with the description of Herat, the MS. is dated A.H. 993.

No. 456.

foll. 387; lines 32-35; size $17\frac{3}{4} \times 11\frac{3}{4}$; $14\frac{1}{4} \times 8\frac{1}{2}$.

روضة الصفا

RAUDAT-US-SAFÂ.

A general history from the creation of the world to the death of Sultân Husayn Mirzâ Abû Gâzi Bahâdur, who ruled over Persia from A.H. 873-911 = A.D. 1468-1505.

محمد بن خاوند شاه bin Mahmûd,
شاه بن محمود.

This work, the full title of which is روضة الصفا في سيرة الانبياء، و الملوك و الخلفاء, was composed by the author at the desire of his patron, the celebrated Mir ‘Ali Shir Nawâ’i, to whom it is dedicated.

Beginning:—

ذیب فهرست نسخه مفاخر انبیای عالی مکان و زیست نعیا په
مجموعه ماثر سلطین گردون توان آن

The author, who is better known as Mîr Khwând, belonged to an ancient noble Sayyid family of Buâkharâ. His father, Sayyid Burhân-ud-Dîn, an eminent scholar, emigrated to Balkh, where he died. Mîr Khwând was born at the beginning of A.H. 837 = A.D. 1433, and spent the great portion of his life in Herat, where he secured the noble patronage of the aforesaid Mîr ‘Ali Shir. According to the Habib-us-Siyar, vol. ii., pp. 198, 339, composed by the author’s grandson, Khwând Amîr, he died on the 2nd of Rajab, A.H. 903 = A.D. 1493.

For a detailed account of the author and his work the following may be consulted: S. de Sacy, Notice sur Mirkhond, in his Mémoire sur les Antiquités de la Perse; Jourdain, Notices et Extraits, vol. ix., pp. 117-274; Hammer, Jahrbücher, vol. 69; Anz. Blatt, pp. 37-49; Quatremère, Journal des Savants, 1843, pp. 170-176; Morley, Descriptive Index, pp. 30-38; Elliot, History of India, vol. iv., pp. 127-140. See also Encyclopaedia Britannica, 9th edition, vol. xvi., p. 449.

The work was lithographed in Teheran in A.H. 1270-74, and in Bombay in A.H. 1271. A Turkish translation was printed in Constantinople in A.H. 1258.

For editions and translations of different parts of the work see Morley, pp. 35, 36; Elliot, pp. 131–133, and Zenker, vol. i., pp. 104–106, vol. ii., p. 59.

For other copies see: Rieu, i., p. 87; J. Aumer, p. 72; Ethé, Bodl. Lib. Cat., Nos. 36–69; Ethé, India Office Lib. Cat., Nos. 24–75, etc.

The work is divided, as stated in the preface, into seven volumes, called Qism (the last of which is unfinished), and an appendix also known as the eighth volume. The fact that in the seventh volume many events are narrated which took place after the author's death leads us to doubt whether Mir Khwānd wrote any part of that last volume.

Contents:—

This copy comprises the first three volumes of the work:—

VOL. I.

From the creation of the world down to Yazdajird, the last king of the Sâsânian Dynasty.

VOL. II.

History of Muhammad and the four Khalifs.

Beginning on fol. 128^b:—

عنوان صحیفه مرادات و فهرست مجموعه معادادات آن

VOL. III.

History of the Imâms and the Khalifs down to the last of the Abbaside Khalifs, A.H. 656 = A.D. 1258.

Beginning on fol. 291^b:—

حمد و ثنای که مسبحان صلوات علی از ادای شمه آن حاجز

اند آن

Written in a fair Nasta'liq within gold and coloured ruled borders with an illuminated frontispiece at the beginning of each volume.

Dated A.H. 1015.

No. 457.

foll. 347; lines 23; size $10\frac{1}{2} \times 6\frac{1}{2}$; $7 \times 4\frac{1}{4}$.

The first volume of the Rauḍat-uṣ-Ṣafā.

A good old copy. Written in fair Nasta'liq within gold and coloured ruled borders, with a double-page 'Urwān. An index of the contents has been added by a modern hand in the beginning of the MS.

The last two folios are in a later hand.

Not dated, apparently 16th century.

No. 458.

foll. 460; lines 18-22; size $9\frac{1}{4} \times 6$; 7×4 .

The same.

Another copy of the first volume of the Rauḍat-uṣ-Ṣafā.
Beginning as usual.

Written in ordinary Nasta'liq.

Dated the 47th regnal year, probably the forty-seventh year of Shāh 'Alam's reign (A.H. 1173-1221).

No. 459.

foll. 246; lines 23; size $12 \times 7\frac{1}{2}$; $9\frac{1}{2} \times 5\frac{1}{2}$.

The second volume of the Rauḍat-uṣ-Ṣafā, from Muḥammad to the death of 'Alī in A.H. 40 = A.D. 661.

Beginning:—

عنوان صحیفہ مرادات آنچ

The MS. is badly damaged and worm-eaten.
Dated Rabī‘ I., A.H. 1054.

محمد باقر این قاضی عبد المؤمن

No. 460.

fol. 342; lines 27; size $16 \times 10\frac{3}{4}$; $11 \times 6\frac{1}{2}$.

A very neat old copy of the fourth and fifth volumes of the *Raudat-*
us-Safā.

VOL. IV.

Containing the history of the dynasties contemporary with the
‘Abbasides.

Beginning:—

ستایش و نیایش مر پادشاهی را که کاتب فصاحت بیان خرد
دانشوران از تحریر انشاء بیکرانش چون قلم سرگردان آخ

It is to be noticed that the first fifteen or sixteen lines of this copy do
not correspond with those of the copies mentioned in other catalogues.

At the end of this volume, fol. 177^a, the colophon is dated A.H. 994.

VOL. V.

History of Chingiz Khân, his sons and successors, down to Timûr.
Beginning, fol. 179^b:—

آرایش دیباچه مناقب و متأثر سلاطین رفیع مقدار آخ

The greater portion of the MS., foll. 1-116, 179-222, and 239-332, is
in a later hand.

Written in a fine clear Nasta‘liq within gold and coloured ruled
borders, with an illuminated frontispiece at the beginning of each
volume.

No. 461.

fol. 429; lines 21; size $16\frac{1}{4} \times 11$; $9\frac{3}{4} \times 5\frac{3}{4}$.

A good copy of the sixth and eighth volumes of the *Rauḍat-uṣ-Safā*.

VOL. VI.

The history of Timūr and his successors till the death of Sultān Abū Sa'īd, A.H. 873 = A.D. 1468.

Beginning:—

جواهر حمد و میامن و لالی شکر بیتیامن نثار بارگاه الح

The seventh volume, which deals with the history of Sultān Ḥusayn, is wanting.

The eighth volume, or the geographical appendix, fol. 380^b.

Beginning:—

خاتمه در بدایع و صنایع و انجه گماشته بكلک قدرت اوست

الح

The following subscription at the end of vol. VI., fol. 379^a, says that this copy was written by the order of نواب اصغر علی خان in A.H. 1226.

حسب الارشاد نواب عاليجناب معلم القاب رفيع الشان ذالجود
و الاحسان فريد عصر وحيد الزمان نواب اصغر علی خان بهادر
سالار جنگ ادام الله اقباله — در سنہ مادمن و العشرين و مائستان
و الف من الهجرة النبویه — بيد المذنب هاشم علی اختتام
پذيرفت —

The colophon is dated 25th Jamādī I., A.H. 1226.

Written in clear *Nasta'liq* within gold and coloured ruled borders, with an illuminated frontispiece at the beginning of each volume.

The headings are written in beautiful bold *Naskh*.

No. 462.

fol. 342; lines 17; size $12\frac{1}{2} \times 8\frac{3}{4}$; $8\frac{3}{4} \times 5$.

تاریخ صدر جهان

TÂRÎKH-I-SADR-I-JAHÂN.

A general history from the earliest times to the ninth century of the Hijrah.

Author: Fayl Ullah bin Zayn-ul-Âbidîn Banbânî, called Sadr-i-Jahân.

The preface is wanting in this copy, and in the colophon the work is called تواریخ گجراتی, a title which has been lately added to the word كتاب, in a different hand. Among the authorities quoted by Sarap Chand Khatri in his *Şâlihi-ul-Akhbâr* (compiled in A.H. 1209 = A.D. 1794), this work is called "Târikh-i-Sadr-i Jahân-i-Gujarâti," see Elliot, History of India, vol. viii., p. 314; while in the extracts transcribed from a copy of the work in the Paris Library for Sir H. Elliot, and preserved in the British Museum, Or. 1908, it is designated as تاریخ صدر جهان.

On fol. 336^b the author, while recording the pilgrimage performed by Malik Nâṣir of Egypt in A.H. 719, designates himself—

فیض الله بن ذین العابدین بن حسلم بنباني المخاطب بملك
القضاة صدر جهان

In the beginning, fol. 1^a, the author makes incidental mention of the reigning king, Mahmûd Shâh Bigarâ, of Gujarat (A.H. 863 = A.D. 1458–A.H. 917 = A.D. 1511)—

سلطان الاعظم شہنشاہ عالم حجۃ الحق خلیفۃ اللہ فی الارض
محمد شاہ بن محمد شاہ بن احمد شاہ بن محمد شاہ بن مظفر شاہ
خلد اللہ ملکہ و ابد دولتہ —

and according to Rieu, p. 1079, the author was engaged, A.H. 907 = A.D. 1501, in writing this work at Muhammadiâbâd, Bédar, where he was sent as ambassador by Mahmûd Shâh.

A copy of the work is described in Rieu, p. 86^b.

Contents:—

Maqâlah I.—Divided into two Fitqâhs:—

- (i) Ancient prophets, fol. 1^a.
- (ii) Pre-Islamic kings, divided into four sections:—

1. Pishlîdis, fol. 28 ^a .	4. Sâsânians, fol. 39 ^a .
2. Kayânians, fol. 31 ^a .	Tubba's of Yaman, fol. 53 ^a . History of Muhammad, fol. 61 ^a .
3. Ashikâniâns, fol. 38 ^a .	
- Bab ii.—History of the first four Khalifs, fol. 139^b. Banû Umayyah,
fol. 182^a. Banû 'Abbâs, fol. 221^a.
- Qism iii.—History of the kings posterior to Islamism, divided into
two Maqâlat.
- (i) In several Tabaqâhs:—

1. Saffâris, fol. 263 ^a .	7. Atâbaks of Fârs, 'Irâq and Âdar-
2. Sâmânis, fol. 266 ^b .	bayjün, fol. 311 ^a .
3. Dayâlimah, fol. 271 ^a .	8. Kings of Egypt and Syria, fol. 321 ^b .
4. Subuktiginis, fol. 277 ^b .	
5. Saljuqis, fol. 284 ^a .	
6. Kâlwârazmshâhis, fol. 303 ^a .	9. Ismâ'ilis, fol. 337 ^a .

• This copy ends with an account of حکیم الدین خور شاه بن علاء الدین, the last king of the Ismâ'ilis of Írân, who died in A.H. 654. It lacks the concluding portion of the history containing the biographical notices of the early Arab and Persian poets, the most eminent Ashâb, the great Tâbi'in, the distinguished 'Ulamâ, Lawyers and Shaykhs, who flourished from the second to the seventh century of the Hijrah. It may be remarked that the accounts of the Ismâ'ilis kings given in this work agree in most places word for word with those of the Târikh-i-Wâṣṭâf (noticed later on), and it seems very possible that the author has abstracted these accounts from Wâṣṭâf.

In the beginning all the sections before the history of Muhammad have no rubrics.

Written in a careless Nastâliq.

Dated, Sunday, the 8th of Dul 'Uijjah, A.H. 1240.

No. 463.

foll. 320; lines 21; size $9\frac{1}{4} \times 6$; $6\frac{1}{2} \times 3\frac{3}{4}$.

خلاصة الاخبار

KHULĀSAT-UL-AKHĀBĀR.

A general history from the earliest times to A.H. 905 = A.D. 1499.

By Giyāš-ud-Din bin Humām-ul-Din, surnamed Khwānd Amir,
خيات الدين بن همام الدين الملقب بخواند امير.

خلاصة الاخبار في بيان احوال اخبار.

Beginning :—

برترین گوهری که تاجداران کشور فصاحت و تخت نشینان خطبه
بلغت الح

The author abridged this work from his maternal grandfather Mir Khwānd's well-known historical work Raudat-uṣ-Ṣafā. It is a very excellent compendium of Asiatic history, written at the request of the celebrated Wazir Mir 'Ali Shir.

For references to the work see: Morley, Descriptive Catalogue, pp. 38-42; Elliot, Biographical Index, p. 106, and History of India, vol. iv., p. 141; Hāj. Khal., vol. iii., p. 163; Rieu, i., p. 96; Ethé, Bodl. Lib. Cat., Nos. 83-86; Ethé, India Office Lib. Cat., Nos. 76-78; G. Flügel, vol. ii., p. 68, etc.

A great portion of the work has been translated by Major David Price in his Retrospect of Mohammedan History.

The author, in his preface to the Habib-us-Siyar (noticed below) says that he commenced the work in A.H. 927 = A.D. 1521, when he was about forty-eight years of age, and we can, therefore, conclude that he was born (at Herat) in about A.H. 880 = A.D. 1475. From his early youth he was fond of historical works. He secured the patronage of Wazir Mir 'Ali Shir, who placed his library, which consisted of most valuable works, in charge of the author, and thus he was able to collect stores of historical information. On several occasions Khwānd Amir was entrusted with public services, which he discharged with great credit. In A.H. 909 = A.D. 1503 he was sent by Sultān Badr-uz-Zamān on a diplomatic mission to Khusrau Shah, the chief of Kundūz, and subsequently he was appointed to the post of Sadr,

an office for some time held by his uncle. In A.H. 916 = A.D. 1510, when Shâh Ismâ'il overthrew the power of the Uzbeks, Khwând Amir went to Basht, a village of Garjistân or Georgia, and spent his time in literary pursuits. After sojourning there for a long time the author repaired in A.H. 934 = A.D. 1525 to India, and reached Âgrah on the 4th of Muâharram, A.H. 935 = A.D. 1526, on which day he was received by the emperor Bâbur. The author enjoyed the warm favour of this emperor, and accompanied him on his expedition to Bengal. On the death of Bâbur the author attached himself to Humâyûn, in whose praise he wrote the Humâyûn Nâmah, which he brought down to the end of the year A.H. 941 = A.D. 1534. He accompanied Humâyûn to Gujârât, and died there in A.H. 941 = A.D. 1534. According to his own desire his body was taken to Dihlî and buried by the side of the celebrated saint Nizâm-ud-Din Auliya and Amir Khusrau, both of whom he had held in high veneration. Firishtah, referring to our author's death, says thus:—

و جست آشیانی نزدیک برهانپر شده و آن مملکت را
ذیر و ذیر کرده بمندو آمد—دران آوان مولف کتاب حبیب
السیر ملازم رکاب بود بمرض اسهال از جهان گذران در گذشته
برحالت ایزدی پیوست و حسب الوعیت نعش او را بدھلی
برده در جوار شیخ نظام الدین اولیا و امیر خسرو مُدفون
گردانیدند —

The author's son Sayyid 'Abd Ullah Khân served under Akbar.

Besides the present work and the Humâyûn Nâmah, the author wrote several other works, e.g., the Habib-us-Siyar, the Makârim ul-Akhlâq (A.H. 906 = A.D. 1500), the Dastûr-ul-Wuzarâ (A.H. 915 = A.D. 1509), the Ma'âşir-ul-Mulûk, the Akhbâr-ul-Akhyâr, the Muntakhab-i-Târikh-i-Wassâf, and the Jawâhir-ul-Akhbâr. A work called the Garâ'ib ul-Asrâr is also ascribed to him. See Elliot, History of India, vol. iv., pp. 142–43.

For a full account of the author's life see: Quatremère, Journal des Savants, 1843, pp. 386–394, and Elliot, History of India, vol. iv., pp. 141–45, and vol. v., p. 116. See also Reinaud, Biogr. Univ., under Khondemîr.

The work is divided into a Muqaddimah, ten Maqâlahs, and a Khâtimah, as follows:—

Muqaddimah.—About the creation of the world, fol. 2^b.

Maqâlah I.—The prophets, fol. 4^a.

Maqâlah II.—The Greek philosophers, fol. 47^a.

Maqâlah III.—The early kings of Persia, viz., the Pishdâdians, the Kayânians, the Ashkânians, and the Sâsânians. The Arab kings, viz., the Lakhmis, the Gassânians, and the Himyaris, fol. 50^b.

Maqâlah IV.—Muhammad, fol. 82^b.

Maqâlah V.—The first Khalifs (Râshidîn) and the twelve Imâms, fol. 111^b.

Maqâlah VI.—The Khalifs of the Banû Umayyah, fol. 133^a.

Maqâlah VII.—The Khalifs of the Banû 'Abbâs, fol. 153^b.

Maqâlah VIII.—Treating of the dynasties contemporary with, or subsequent to the 'Abbâsides, viz., the Tâhiris on fol. 185^a; the Saffâris on fol. 186^b; the Sâmânîs on fol. 188^a; the Âl-i-Buwayh on fol. 192^a; Qâbus bin Washmagir on fol. 197^b; the Gaznawis on fol. 198^b; the Ismâ'îlis of Magrib on fol. 204^b; the Ismâ'îlis of Irân on fol. 207^b; the Saljûqis on fol. 211^b; the Khwâjazmshâhis on fol. 225^b; the Atâbaks of Maušil on fol. 235^b, of Âdarbâijân on fol. 236^b; of Fârs on fol. 237^a, and of Luristân on fol. 239^b; the Qarâkhitâ'is on fol. 240^a; the Al-i-Muzaaffar on fol. 242^a; the Sarbadârs on fol. 254^a; the Gûris on fol. 257^a.

There is a large lacuna after fol. 257. The history of the Gûris breaks off with an incomplete account of سلطان علاء الدين حسين جهانسوز, and on fol. 258^a the MS. abruptly opens with the account of Mirzâ Sultân Abû Sa'id's treaty with Mirzâ Jahân Shâh; so that the latter portion of the eighth Maqâlah, the whole of the ninth Maqâlah, and the first portion of the tenth Maqâlah, are missing.

The history proper in the text ends with the second accession of Sultân Husayn in A.H. 875 = A.D. 1470, but some meagre notices relating to the sons of Sultân Abû Sa'id down to A.H. 905 = A.D. 1499 are found at the conclusion of the tenth Maqâlah. The latest event mentioned is that of the death of Sultân Husayn Bahâdur Khân and the joint reign of Badîr-nâ-Zamân and Muzaaffar Husayn Mirzâ.

The Khâtimah dealing with the description of Herat, which is followed by the biographical notices of the contemporary eminent persons, begins on fol. 281^a.

This old and correct copy is written in beautiful minute Nasta'liq, within gold-ruled borders.

Dated A.H. 966.

No. 464.

foll. 475; lines 29; size 11 x 6; 8 x 4.

حَبِيبُ السِّيرِ

HABÎB-US-SIYAR.

A general history from the creation of the world to A.H. 930
= A.D. 1523.

By Ġiyâş-ud-Dîn bin Humâm-ud-Dîn, surnamed Khwând Amîr,
خیانت الدین بن همام الدین الملقب بخواند امیر. (See above,
No. 463).

Beginning:—

لَطِيفُ اخْبَارِ الْآَيَيْنِ نَثَارُ انبِياءٍ عَالَى مَقْدَارٍ وَ شَرَابِفَ آَتَارٍ
مَلَاطِينَ ذُوِي الْافْتَدَارِ آَخَرٌ

The author wrote the present work subsequently to his historical work
entitled Khâlaṣat al-Ākhbar fi Bayān Ahwâl Ashyâr. (See above).

The full title of the present work is
حَبِيبُ السِّيرِ فِي اخْبَارِ افْرَادِ الْبَشَرِ.

The author undertook the compilation at the desire of his patron, Ġiyâş-ud-Dîn Muhammad bin Yâsuf-ul-Husaynî, who enjoyed the warm favour of Sultân Husayn and of his successors, Bâdi'-uz-Zamân and the Uzbek Shaybâni. When he was engaged in writing the first volume, it happened that his patron, who about that time had been appointed Qâli of Khurâsân and administrator of Herat by Shâh Ismâ'il Ŝafawî, was killed by Amîr Khân. This took place in A.H. 927 = A.D. 1521. Having lost his patron the author gave up all hopes of completing the work; but in the same year, when Karîm-ud-Dîn Habib Ullah, a good scholar and historian, was entrusted with the administration of Herat, the author got an introduction to him and received encouragement to continue his work. He entitled the work Habib-us-Siyar after Habib Ullah, and brought down his account of the reigning sovereign Shâh Ismâ'il to Rabi' I, A.H. 930 = A.D. 1524. In that year he probably completed this work. There are two chronograms at the end of the third volume, viz. خبر از جهانیان and الملوک و الانبیا. Mr. Elliot (Bib. Index, vol. i., p. 122), however,

but on the authority of only one MS., states that the author did not complete his work until A.H. 935 = A.D. 1528.

For other copies see Rieu, i., p. 98; Morley, Descriptive Catalogue, p. 42; Ethé, Bodl. Lib. Cat., Nos. 70-82; Ethé, Ind. Office Lib. Cat., Nos. 79-98; G. Flügel, ii., p. 70; J. Aumer, p. 75; etc.

Printed: Tahrān, A.H. 1271; Bombay, A.H. 1273.

Although the work is an abridgement of the *Raudat-us-Ṣafā*, it contains accounts of several dynasties omitted in that work. After treating of a dynasty the author gives biographical notices of eminent persons of the time. These are not to be found in *Rauḍat-nis-Ṣafā*.

The whole work is divided into three volumes (*مُجلد*), each subdivided into four chapters (*جزء*).

The present copy consists of the first two volumes of the work:—

Vol. I.

Introduction (*افتتاح*) about the creation, Iblis, the Jinns, etc., fol. 6^b.

Chapter i.—History of the prophets and philosophers before Islāmism, fol. 9^b.

Chapter ii.—History of the kings of Arabia and Persia before Muḥammad, fol. 96^b.

Chapter iii.—History of Muḥammad, fol. 158^b.

Chapter iv.—History of the first four Khalifs, fol. 232^a.

Vol. II.

Beginning:—

الحمد لله الذي جعل للنبيين لسان صدق عليا و اعف في
الاميين رسول الله

Chapter i.—History of the twelve Imāms, fol. 306^b.

Chapter ii.—History of the Umayyade Khalifs, fol. 362^a.

Chapter iii.—History of the ‘Abbaside Khalifs, fol. 406^b.

The fourth chapter, which deals with the history of the dynasties contemporary with the ‘Abbaside Khalifs (from the Ṭāhiris to the Khwāz̄imshāhis), is wanting.

Written in a clear minute *Naskh* within gold and coloured ruled borders, with an illuminated frontispiece at the beginning.

Not dated, apparently 17th century.

No. 465.

fol. 410; lines 25; size $12\frac{1}{2} \times 8$; $8\frac{1}{2} \times 4$.

The first volume of the *Habib-us-Siyar*.
 Beginning as above.

Iftitâh, fol. 5^b.Chapter i., fol. 9^b.Chapter ii., fol. 110^a.Chapter iii., fol. 183^a.Chapter iv., fol. 299^b.

Towards the end the MS. is damaged and pasted with papers. Most of the headings pertaining to the fourth chapter are omitted. The original folios are mounted in new margins.

- Fine old copy. Written in a learned Nasta'liq hand.
 Not dated, apparently 11th century A.H.

No. 466.

fol. 378; lines 25; size $10\frac{3}{4} \times 7\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{3}{4}$.

The third chapter of the third volume of the *Habib-us-Siyar*, dealing with the history of Timûr and his descendants down to the author's own time, with memoirs of eminent persons who flourished during the time of Sultân Husayn Mirzâ.

Beginning:—

ای نام تو زیب نامه فتح و ظفر

وی ذکر تو عنوان مخن را زیور

هرگز نشود کسی بافسر مسرور

تا دستت عنایت نماید بر سر

The chapter is introduced by the following heading:—

جزء سیم از مجلد ثالث در ذکر صادرات افعال و واردات

احوال حضرت صاحبقران امیر تیمور گورگان و بیان شمه از وقایع
ایام اقبال اولاد و احفاد آن پادشاه گیتی مستان تا این زمان —

This valuable old and correct copy has been collated throughout, and bears numerous traces of correction and amplification, e.g. the following note regarding Mu'in-ul-Farâhi (d. A.H. 907 = A.D. 1501) is added in a different but old hand on the margin, fol. 343^b:—

و تفسیر بحرالدرر و اسرار فاتحه و روضة الواقعین و تفسیر
سورة يوسف . . . از تصنیفات اوست

An index of the contents, dated A.H. 1141, has been added at the beginning of the MS. by one 'Abd Ullah.

Written in a learned Nasta'liq hand.

No. 467.

fol. 208; lines 25; size $10\frac{1}{4} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{4}$.

The fourth chapter of the third volume of the *Habib-n-Siyar*, dealing with the history of *Shâh Ismâ'il Ŝafawî* brought down to A.H. 930 = A.D. 1523.

Beginning:—

جزو چهارم از مجلد سیوم در ذکر طلوع آفتاب دولت و اقبال
شاھی و بیان اختصاص یافتن آن حضرت باصناف الطاف عنایت
اللهی —

ای یافته از منزل مه تا ماهی
ذرآت جهان از کرمت آگاهی
از شاه و گدا هرکه تو او را خواهی
بر فرق نهی افسر مشاهنشاهی

The biographical appendix begins on fol. 140^b.

The Khâtimah, dealing with the description of the inhabited quarters of the globe and its curiosities, begins on fol. 152^a.

Written in ordinary Nastâliq.

Not dated, apparently 18th century.

No. 468.

fol. 243; lines 23; size 13 × 8½; 9½ × 5½.

تاریخ ابوالخیر خانی

TÂRÎK-I-ABUL KHAYR KHÂNÎ. ✓

A general history from the creation of the world down to the 10th century of the Muhammadan era, with a long account of the reign of Abul Khayr Khân of Qipchâq, written by command of the Uzbek, king Küçükünji's son, Abul Gâzi Sultân 'Abd-ul-Laṭîf Bahâdnur Khân, who succeeded his brother, 'Abd Ullâh on the throne of Mâwarâ-un-Nahr in A.H. 947 = A.D. 1540 and died A.H. 959 = A.D. 1551.

مسعودی بن عثمان کوهستانی

Beginning:—

جواهر حمد و میپاس بیقیامش که شہسوار عقل بسرحد الـ

Abul Khayr Khân, after whom the work is named, was the son of Daulat Şhaykh Oghlan, and a descendant of Jâjî, son of Chingîz Khân. He was the founder of the Uzbek dynasty, and was born, as stated by the author of the present work, fol. 214^b, in A.H. 816 = A.D. 1413.

حضرت ابوالخیرخان در تاریخ سنه میت و عشر و نهانمایه . . .
از صحرای عدم بیملکت وجود قدم نهاد

He added Khwârazm to Qipchâq in A.H. 839 = A.D. 1436, and died, according to the present author, fol. 241^a, in A.H. 874 = A.D. 1469, at the age of fifty-seven.

و در پنجاه و هفت سالگی در تاریخ سنه اربع و سبعین و
ثمانمایه . . شاهباز بلند پرواز روح پر فتوحش میل بجانب
اعلیٰ علیین نموده —

See De Guigues, iv., pp. 432-35; Senkowski, Supplément à l'histoire des Huns, p. 18; Hammer, Geschichte der Goldenen Horde, p. 397; Erskine, History of India under Baber, vol. i., p. 29; and Abulgasi, Histoire Généalogique des Tatars, Leyde, pp. 499-514.

In the lengthy preface the author, after praising God, the Prophet, the first four Khalifs, and others, showers praises upon his sovereign, Abul Ĝâzî Sultân ‘Abd-ul-Latîf Bahâdur Khân, at whose command he wrote the present work.

Although Dr. Rieu, p. 103^a, while noticing a copy of this work, remarks: “(The Târikh-i-Abul Khayr Khânî) contains no reference to the author’s sources,” we find that the author mentions several times the following works:—

fol. 80^a, 84^a, 94^b, 102^b, 142^b.

تاریخ بناکتی

fol. 85^a, 100^b, 102^b, 105^b.

طبقات ناصری

fol. 94^a.

شاهنامه

fol. 140^b.

تاریخ جهانکشای

fol. 40^b.

جامع العکایات

fol. 176^b.

تاریخ آل مظفر

Contents:—

Preface, fol. 1^b.

Adam and the ancestors of Muḥammad, fol. 7^b.

Muhammad, fol. 17^a.

Tabaqah I. The early Khalifs and the twelve Imâms, fol. 21^a.

Tabaqah II. Banû Umayyah, fol. 33^b.

امراي بني اميي چهارده تن بوده اند—مدت ملك ايشان
نود و يك سال و يك ماه و بيست روز بوده —

Tabaqah III. The 'Abbaside Khalifs down to Al-Musta'ṣim Billah
(A.H. 649-656 = A.D. 1242-1258), fol. 35^a.

طبقه سیوم خلثای بني عباس و ايشان سی و هفت تن اند
مدت خلافت ايشان پانصد و بيست و سه سال و يازده ماه و
یکروز بوده —

On fol. 47^b the author says that although some of the Persian kings,
the Kayānians, the Pishlādis, and the Sāsānis, reigned before the first
Khalifs (خلثای راشدین) and the 'Abbasides, he, on account of the
family connection between them and the Prophet, has given them
precedence.

The early kings of Persia, from Kayfimurş to Yazdajird, fol. 47^a.
The Ṣaffāris, fol. 103^b.

ایشان سه تن اند—مدت سلطنت ايشان چهل سال و پنج
ماه

The Sāmānis, fol. 104^b.
The Ġaznawis, fol. 105^b.
The Saljūqis, fol. 115^b.

چهارده تن اند—مدت سلطنت و ايام ايالت و شوكت ايشان
صد و سی و هفت سال و نه ماه بوده

Chingiz Khân and his successors down to the accession of Timâr
Qâ'ân in A.H. 694 = A.D. 1295, fol. 140^a. The history of Chingiz Khân
begins with an account of his ancestors. Space for the heading is left
blank.

After fol. 158, four folios are placed in wrong order. The right
order should be: 158, 162, 160, 161, 159, after which the correct order
is maintained.

Hulâkâr Khân and his successors, fol. 160^b. This section is brought
down to the account of Sultân Alîmâl Jalâ'ir, who was defeated and
killed in Tabriz by the Turcoman Qarâ Yûsuf in A.H. 813 = A.D. 1410.

This date is expressed here, fol. 187^a, by the following chronogram,
composed at the request of Sultân Shâh Rukh by one Khwâjâh 'Abd-
ul-Qâdir Mûsiqîdân, or musician, خواجه عبد القادر موسیقی دان

who for some time was attached to the service of the aforesaid Sultân Alîmad Jalâ'îr :—

عبدالقادر ز دیده هردم خون دیز
با دور سپهر نیست جای متبریز
کان مهر سپهر مسورو برنا ناگاه
تاریخ وفات گشته قصد تبریز

This chronogram is also found in the *Mujmal-i-Fâ'ilî* (noticed above) under the year A.H. 813, fol. 257^b.

The author then gives a list of the names of the sons and descendants, called *مُشَعِّبَة* or branch, and of the nobles of Chingiz Khân.

History of Timûr and his descendants, on fol. 196^a. This section gives a short history of Timûr and his descendants, with an account of the battle between Sultân Husayn and Mirzâ Abû Bakr bin Sultân Abû Sa'îd, who was killed by the former.

The author devotes the remaining portion of the work to the history of Abul Khayr Khân, which he treats as a fresh piece, commencing it with حمد and نعمت—a system usually observed by Muhammadan writers in the beginning of a book.

Beginning on fol. 213^b :—

الحمد لله الذي العزيز الفخار الواحد الشهار و الصلوة و السلام
علي نبي المختار و آله الابرار و اصحابه الاخيار —

After dealing at some length with Abul Khayr Khân's birth, which took place in A.H. 816 = A.D. 1413, and his accession, the author relates the following :—

Account of a battle between Ma'lûmîd Khwâjah and Abul Khayr Khân, in which the former was routed and killed, fol. 221^a. Abul Khayr Khân became the master of a great treasure, that had been preserved in the Fort of Khwârazm by its former governors. The author says that he learnt this fact from Sivînj Khân, son of Abul Khayr Khân.

The defeats of Ma'lûmîd Khân and Alîmad Khân by Abul Khayr Khân at Îkrîtâb, ایکریتوب, fol. 223^b.

Account of the battle in which Muştâfa Khân was routed by Abul Khayr Khân, fol. 225^a.

Abul Khayr Khân's expedition against the fortress of Sîngâq, fol. 226^b.

The arrival of Abū Sa'īd Mirzā at the Khân's court, fol. 227^b. It is said here that Abul Khayr Khân received Abū Sa'īd Mirzā with great honour, and helped him in the conquest of Samarcand. In this conflict 'Abd Ullah bin Ibrâhîm Sultân, the King of Samarcand, was killed on the 10th Jamâdi I, A.H. 855 = A.D. 1452, and Abul Khayr Khân placed the government of Samarcand in the hand of Abū Sa'īd. The author narrates here the following interesting incident:—It is said that at this time, when Abul Khayr Khân had taken up his position on the battlefield, the heat of the sun was unbearable; so he ordered the Yadahchis, يده چیان (persons who produce rain by means of a stone called Yadahchi), to work with their stones, and the result, as expected, was that the sky suddenly became cloudy and rain began to fall in showers:—

چون آنجامعت (یده چیان) بعمل یده مشغول شدند و سنگها
را در کار آوردند بفرمان رب العالمین . . . ابر آسمانی در
تابستان چون سحاب نیسانی باریدن آغاز نهاد —

Abul Khayr Khân's march against the King of Qâlmâq, called here اوزتیمور تایشی پادشاه قیلماق with the Khân, fol. 234^b.

The author, after rapidly passing over the latter part of Abul Khayr Khân's reign, closes his narration with the record of the Khân's death in A.H. 874 = A.D. 1469, at the age of seventy-five. The author then enumerates the children of Abul Khayr, with a short account of those who reigned in Samarcand and Khurâsân, e.g. Muhammad Shaybâni Khân (A.H. 906–916 = A.D. 1500–1510); Abul Khayr Khân Sivîn, son of Abul Khayr Khân, who came to take possession of Samarcand, but resigned it to his brother, Abul Mânsûr Kûch-Kûnjî Khân; the latter's son, Sultân Abû Sa'îd Bahâdur; Abul Gâzî 'Abd-ul-La'tif Bahâdur Khân, by whose order the author wrote the present work; 'Abd Ullah Sultân, brother of 'Abd-ul-La'tif, who was proclaimed in Turkistan.

The work seems to be very rare. One copy is mentioned only in Rieu, p. 102.

The present copy is fine, old and correct.

In the following colophon, at the end, the scribe, who calls himself Hâfiż Buḥârî, says that he completed the transcription of this copy on Monday, the 2nd of Ramâdân, A.H. 999:—

تمام شد این کتابت تاریخ حضرت ابوالغیر خانی بتائید و
مدد آسمانی . . . بخط فتحیر العثیر خاکساری و قلم مشکسته بسته

حافظ البخاري در روز دوشنبه دوم شهر رمضان المبارك بموافقت
و لاحق توشقان بیل سنه ۹۹۹ در ایامی که عزلت اختیار کرده
در نشیمن قناعت بقصبه پیرمsst موطن بود صورت تحریر
یافت —

Spaces (probably for illustrations) are left blank in many places.

Several notes and 'Arq-didâhs on the fly-leaf at the beginning have
been effaced by some mischievous hands.

Written in a clear bold Nasta'lîq.

No. 469.

fol. 169; lines 17; size 9 × 5½; 5½ × 3.

لُبُّ التواریخ

LUBB-UT-TAWÂRÎKH.

A general history from the earliest times to A.H. 948 = A.D. 1541.

لَحِيَّ بْنُ عَبْدِ الْعَالِيِّ بْنِ عَلِيٍّ بْنِ حَسَنٍ بْنِ عَلِيٍّ
اللطیف الحسینی القزوینی.

Beginning:—

حمد و سپاس مر خدای راست که سلاطین جهان بر آستانه
حظمتش کمیته بندگاند —

Amîr Yahyâ bin 'Abd-ul-Laṭîf, to whom Hâjî Khal., vol. v., p. 307,
gives the name of Ismâ'il bin 'Abd-ul-Laṭîf, and who in the Ma'âşir
ul-Umarâ is called Mir Yahyâ Ḫusaynî Sayfî, belonged to the Sayfî
branch of the Qazwînî Sayyids. According to a notice at the end of
Rieu's copy of this work (Add. 23,512), the author was born in A.H. 885.
His biographers agree in remarking that the author was so exceptionally
well-versed in the knowledge of history, that he knew by heart the
date of every important event from the Hijrah to his own time. He

was a great favourite of Shâh Tahmâsp, who treated him with such honour and distinction that his enemies, being jealous of his position, poisoned the king's mind by representing that Yahyî and his son, 'Abd-ul-Latîf, were the leading men among the Sunnis of Qazwin. So he was imprisoned at Isfahan by the imperial order in A.H. 960 = A.D. 1553, and died there on the 23rd Rajab, A.H. 962 = A.D. 1555, at the age of seventy-seven. Hâj. Khal fixes the author's death in A.H. 960 = A.D. 1553. His son Mir 'Abd-nâl-Laṭif, who came to India and was appointed by Akbar as his tutor, died at Sikri in A.H. 971 = A.D. 1563, while his other son, 'Alâ-ud-Daulah, better known as Kâmfî, is, as we know, the author of the excellent biographical work, called *Nafâ'is-ul-Mâ'âsir*. The celebrated Naqib Khân (d. A.H. 1023 = A.D. 1623), who held high mansabs under Akbar and Jahângîr and married two of his cousins into the royal family, was the grandson of the present author.

For the author see: *Haft Iqlîm*; *Ma'âsir-ul-Umarâ*; Blochmann's *Âim-i-Akbarî*, vol. i., p. 447. The work has been described by Sir H. M. Elliot, Biographical Index, p. 134, and History of India, vol. iv., pp. 293-297; some extracts are to be found in Dorn, *Asiatisches Museum*, p. 670, and *Mélanges Asiatiques*, vol. i., p. 3. A Latin translation, with the title "Medulla Historiarum," was published in A. F. Büsching's "Magazin für die neue Historie und Geographie," vol. xvii., Halle, 1783.

See also Rieu, i., p. 104; G. Flugel, ii., p. 71; Cat. Codd. Or. Lugd. Bat. iii., p. 6; Krafft, p. 87; Ethé, Bodl. Lib. Cat., Nos. 88-95; Ethé, Ind. Office Lib. Cat., Nos. 101-103; Hâj. Khal, v., p. 307.

The work was written, as stated in the preface, by the desire of Prince Abu'l Fath Bahrâm Mirzâ, the fourth son of Shâh Ismâ'il Safawî, and was completed on the 20th Dul-Hijjah, A.H. 948 = A.D. 1541; but like the copy mentioned in Rieu (Add. 23,512), p. 105^b, it contains several accounts of a later period which are foreign to the original; for instance, the death of the emperor Humâyûn in A.H. 936 = A.D. 1529, which is followed by a very short account of the reign of Akbar, who is spoken of in the present tense, and his conquests extending from Bengal to Badâkhshân and from Gujârat to the mountain of Sâwâlik. Moreover, several notes relating to the birth and death of distinguished men and royal personages, and other events of historical importance, are given on the margins in a different hand; e.g., the last note on the margin of fol. 168^a, relating to Bahrâm Mirzâ, of whom it is said, that he died on Thursday night, the 19th of Ramaḍân, A.H. 956 = A.D. 1548, and that his body was sent to Mashhad for interment.

Contents:—

The work is divided into four parts called qism, with many subdivisions, as follows:—

QISM I.

In two Faṣls.

1. Muhammad, on fol. 3^b:-

فصل اول در ذکر حضرت محمد مصطفیٰ صلی الله علیه و آله و سلم — ولادت آنحضرت وز جمیع وقت طلوع آفتاب هفتدهم ربیع الاول و بروایت عامه روز دوشنبه بعد از طلوع صبح صادق دوازدهم ربیع الاول عام الفیل در عهد کسری نوشیروان عادل در مکه مبارک شرفه الله تعالیٰ بوده —

2. The twelve Imāms, fol. 8^b:-

فصل دوم در ذکر ائمهٰ هدا علیهم التحیة و الشنا و ایشان دوازده امام اند —

QISM II.

Kings anterior to Islāmism, divided into four Faṣls.

1. Pishdādis, on fol. 19^a:-

فصل اول در ذکر پیشدادیان — یازده تن — مدت ملکشان دو هزار و چهار صد و پنجاه سال —

2. Kayānians, fol. 22^a:-

فصل دوم در ذکر کیانیان — ده بادشاہ — مدت ملکشان هشتصد و سی و چهار رسال

3. Mu'lūk-uṭ-Tawā'if, fol. 26^b:-

فصل سیوم در ذکر ملوک طوایف از عهد اسکندر تا زمان اردشیر باکان — مدت سیصد و هزده سال . . . و ایشان سه فرقه که بیست و یک بادشاہ بودند از دیگران بزرگتر بودند — فرقه اول ابطاش رومی . . . مدت چهار سال مباشر بود — . . . فرقه دوم اشکانیانند — دوازده پادشاه و مدت ملک شان

صد و شصت و پنج سال . . . فرقه مسیوم اشقانیانند . . . هشت
پادشاه مدت ملکشان صد و پنجاه و سه سال

4. The Sâsânîs, fol. 28^a:—

فصل چهارم در ذکر ساسانیان که ایشانرا کامیره خوانند سی
و یک پادشاه بودند مدت ملکشان پانصد و سی و یک سال

QISM III.

The post-Muhammadan rulers, in three Maqâlahs and six Bâbs.

1. The four Khalifs, fol. 36^b:—

مقاله اول در ذکر خلفای راستدین ابو بکر و عمر و عثمان
و علی

2. Banû Umayyah, fol. 37^a:—

مقاله دوم در ذکر امتیلای بنی امیه — چهارده تن — مدت
حکومت شان نو و یک سال

3. Banû 'Abbâs, fol. 41^b:—

مقاله مسیوم در ذکر خلفای بنی عباس بن عبد المطلب —
و ایشان سی و هفت کس اند — مدت دولت شان پانصد و بیست
و چهار سال

Bâb i.—Kings of Írân, contemporary with the 'Abbasides, fol. 49^a:—
باب اول در ذکر طبیعت سلاطین ایران که در زمان بنی عباس
متتصدی امر سلطنت بوده اند —

This Bâb consists of the following eleven chapters:—

1. The Tâhirîs, fol. 49^a:—

فصل اول در ذکر طاهریان و ایشان پنج تن بودند

2. The Saffâris, fol. 50^b:—

فصل دوم در ذکر صفاریان — از ایشان سه کس بسلطنت رسیده
— مدت حکومت شان سی و چهار سال

3. The Sâmanis, fol. 52^a:—

فصل سیوم در ذکر سامانیان — مدت ملک ایشان صد و دو سال و شش ماه —

4. The Gaznawis, fol. 53^b:—

فصل چهارم در ذکر غزنویان — عدد ایشان چهارده تن
مدت ملکشان صد و پنجاه و پنج سال

5. The Gûris, fol. 55^b:—

فصل پنجم در ذکر خوریان پنج تن مدت ملکشان شصت و چهار
سال —

6. The Buwayhis, fol. 56^b:—

فصل ششم در ذکر آل بویه — عدد ایشان هفتاد نفر — مدت
ملکشان صد و بیست و هفت سال

7. The Saljûqis, fol. 61^a:—

فصل هفتم در ذکر سلجوقیان — ایشان چهارده نفر اند مدت
ملک شان صد و شصت و یک سال

8. The Khwârazmshâhis, fol. 68^a:—

فصل هشتم در ذکر خوارزم شاهیان و ایشان نه نفر اند مدت
ملکشان صد و سی و هشت سال

9. The Atâbaks, fol. 70^b, divided into three sections called

— شعبه —

(1)

شعبه اول بفارس و ایشان معروف اند بسنگریان — عدد ایشان
زیاده است — مدت ملک شان صد و بیست سال

(2) fol. 72^a.

شعبه دوم بنام و دیار بکر — نه تن — مدت ملک شان صد و
هفتاد و هفت سال

(3) fol. 73^b.

شعبه سیوم بعراق و آذر بایجان و از ایشان هشت تن بحکومت
رسیدند

10. The Ismâ'îlis of Mağrib and of Írân, fol. 75^a:—

فصل دهم در ذکر اسماعیلیان مغرب اند... و ازین طایفه
بعضی که در مغرب و مملکت مصر و شام پادشاهی کردند چهارده
تن اند — مدت ملکشان دویست و هشت و شش سال

11. The Qarâkhiâ'is of Kirmân, fol. 80^a:—

فصل یازدهم در ذکر سلاطین قراخطای بکرمان — نه تن مدت
ملکشان هشتاد و شش سال

There is a lacuna after fol. 80 and the section breaks off abruptly with an incomplete account of سلطان حاج بن قطب الدین, the fourth ruler of the Qarâkhiâ'is of Kirmân.

Bâb ii.—The Muğals from Chingiz Khân to Abû Sa'id. The accounts of the first four kings of this line, viz. Chingîz Khân, Uqtâi Khân, Kayûk Khân and Mangû Khân are missing owing to the lacuna after fol. 80, and the narrative is as abruptly resumed in the reign of Hulâkû Khân on fol. 81^a.

Bâb iii.—Mulûk-uṭ-Ṭawâ'if or local dynasties which succeeded Abû Sa'id in Írân, divided into five chapters (فصل):—

1. The Chûpânis on fol. 89^a.2. The Îlkânis on fol. 91^b.3. Amîr Shaykhî Abû Ishâq Înjîn and the Muẓaffaris, in two maqâlahs, viz. Abû Ishâq on fol. 94^a, and the Muẓaffaris on fol. 96^a:

مقاله دوم در ذکر مظفریان و ایشان هشت تن اند مدت ملکشان
هفتاد و دو سال —

4. The Kurts on fol. 103^a:

فصل چهارم در بیان احوال ملوک کوت — هشت تن مدت
حکومت شان صد و سی سال

5. The Sarbadârs, fol. 108^a :—

فصل پنجم در ذکر سربداران دوازده تن مدت حکومت شان
سی و پنج سال

Bâb iv.—Timûr and his successors, fol. 112^b. The accounts of Humâyûn (fol. 128^a) and Akbar (fol. 129^b) are added to this Bâb.

Bâb v.—The Turkish Kings, i.e. the Qarâqiyânlûs and the Aq-quyânlûs.

There is a lacuna after fol. 131^b and the accounts after the history of Sultân Husayn Mirzâ, belonging to Bâb iv., and those before the history of Mirzâ Jahân Shâh, belonging to Bâb v., are missing.

Bâb vi.—The Uzbeks of Mâwarâ-un-Nahr and Khurâsân from A.H. 900 = A.D. 1494, to the date of composition, on fol. 144^a :—

باب ششم در ذکر سلاطین شیبانيه که لشکر ایشانرا ازبک
گویند و ایشان بعد از سنه تسعماهی پترکستان و ماوراء النهر و
خراسان آمدند —

QISM IV.

The Safawis, on fol. 147^a.

The author concludes this section with a short account of the reign of Shâh Tahmâsp Safawî, and remarks at the end that, if chance favour him, he will deal with the history of the above king in a separate work on an elaborate scale :—

بيان فتوحات عليه و حالات قدسيه حضرت شاه عالم پناه
بيش از آنسست که درين مختصرات کنجد — اگر توفيق رفيق
مشود داعيه چنانست که بعضی از آن در کتابي مفرد مبين گردد
انشاء الله تعالى —

Written in a clear minute Nasta'liq within gold-ruled borders, with an illuminated frontispiece.

Not dated, apparently 17th century.

No. 470.

foll. 365; lines 15; size $9\frac{3}{4} \times 6$; $7 \times 3\frac{1}{2}$.

نگارستان

NIGÂRISTÂN.

A collection of narratives and interesting accounts, extracted from the standard works of Muhammadan history, and arranged in proper order under the dynasties to which they relate. These accounts extend from the time of the Prophet to A.H. 959 = A.D. 1551, the year in which the work was composed.

Author—Ibn Muḥammad Alīma.

Beginning:—

ای طرازندۀ بهارستان

و ای نگارندۀ نگارستان

The author, whose full name is Ahmād bin Muḥammad bin ‘Abdul-Ğafîr al-Ğaffârî al-Qazwînî, is better known by the name of Qâdî Ahmâd Gaffârî, احمد بن محمد بن عبد الغفور الغفاری القزوینی معروف به قاضی احمد.

His father, Qâdî Muḥammad Gaffârî, who was the Qâdî of Ray, and composed poetry under the poetical *nom de plume* Wâṣilî, died in A.H. 933 = A.D. 1526. Qâdî Ahmâd, who is highly spoken of as a good prose writer, also composed poetry, and left, in addition to the present work, the well-known history called *Jahân Ârâ*, which he composed in A.H. 972 = A.D. 1564, and dedicated to Shâh Tahmâsp Ṣafawî. After his return from a pilgrimage to Mecea, he died at Sind in A.H. 975 = A.D. 1567.

See *Haft Iqlim*, *Tuhfah-i-Sâmî*, fol. 75^b, Badâ’ûnî and Sprenger, p. 55.

From the nature of the arrangement observed in the work it is rather difficult to give an exact idea of the contents without mentioning each anecdote. This has been already done by M. Kraft, Catalogue, pp. 87–90.

See also Hammer, Schöne Redekunste, pp. 307–9; Morley, Descriptive Cat., p. 50; Dorn, S. Petersburg Cat., p. 276^b, and Asiatisches Museum, p. 676; Elliot, History of India, vol. ii., p. 504; Hâj. Khal., VI., p. 381.

Lithographed at Bombay, A.H. 1245 and 1275. A Turkish translation of the work in MS. is preserved in the British Museum, Add. 7852.

In the preface the author enumerates thirty works which he has used in writing the present work. The first of these is the Bal'ami's translation of Tabari's history, and the last two mentioned are the تذكرة دولتشاه and the مجالس النفايس ; and, as in Rieu's copy (Add. 26,286), five more works, omitted by Kraft, p. 87, and by Dorn, Asiat. Mus., p. 677, are mentioned in this copy.

The date of composition, A.H. 959 = A.D. 1551, is given in the following chronogram with which the work concludes :—

ازین روضه که از فرط نوادر
شود هر دم نگاری تازه لامع
بی تاریخ و نامش فکر کردم
خرد گفتا که هست این نکته جامع
چو در واقع نگارستان چن است
از آن آمد نگارستان واقع

The words نگارستان واقع are equal to 959.

This fine, ancient copy is written in a beautiful clear Nasta'liq within gold ruled borders, with a double paged 'unwâن at the beginning.

Dated 5th Rajab, A.H. 1018.

فقیر الحقیر محمد رضا کولوی

No. 471.

foll. 378; lines 13; size $9\frac{1}{4} \times 7\frac{3}{4}$; $6\frac{1}{2} \times 4\frac{1}{4}$.

صباح صادق

SUBH-I-SÂDIQ. ✓

A very comprehensive, historieal, biographieal and geographical work from the earliest times to A.H. 1048 = A.D. 1638.

By Muḥammad Ṣādiq bin Muḥammad Ṣālīḥ-ūl-Īṣfahānī-ūl-Āzādānī,
محمد صادق بن محمد صالح الاصفهاني الازداني.

The complete work, as mentioned in the preface to the first volume, is divided into four volumes, each of which is subdivided into several sections (مطلع). This library, however, possesses only the first two volumes, bound in four separate parts.

Beginning with an Arabic preface thus:—

الحمد لله خالق الارواح فالق الاصباح مرسى الرياح في الصباح و
الروح آنحضر

In this preface the author says that he commenced the composition of the work in A.H. 1041 = A.D. 1631, and completed it in the beginning of A.H. 1048 = A.D. 1638.

The Arabic preface is followed on fol. 4^r by a Persian prose preface, which begins thus:—

اول نامه نام پادشاهی را شاید که پادشاهان را از بندگیش
شرف افزاید آنحضر

Dr. Ethé (Bodl. Lib. Cat., No. 102) very curiously makes the wrong assertion that the author dedicated the work to the emperor Jahāngīr, who died in A.H. 1037 = A.D. 1627, that is, four years before the author commenced the work. The author, in his preface to the first volume, as well as in those to the second and third, distinctly says that he dedicated the work to Sultān Shujā', the second son of Shāh Jahān. It seems that the word جهانگیر, which occurs in the preface of the first volume, and which the author uses there merely as a title of honour for Shujā', and not as a name, has somehow or other led the learned Doctor to believe that the dedication is meant for Jahāngīr, the emperor:—

اختر برج کامگاری — گوهر درج بختیاری — سلطان جهانگیر
— خاقان سخن پذیر ... آنحضر

Only a few lines before the above quotation, the author very distinctly dedicates the work to Sultān Shujā':—

... آنرا صبح صادق نام نهادم و بنام نامی و اسم سامی
آفتاب هفت افليم — گوهر افزایی تخت و دیوهیم ... باسط
امن و امان — ناصر اسلام و ایمان — وارث سریر سلیمان — مفتر

دودمان صاحبقران — صاحب جهان و جهانیان — آفتاب ملوک
شاہ شجاع . . . زیب وزینت دادم — الخ

The above statement is further supported by the author of the *Gul-i-Ra'nat*, fol. 145^a, who gives a long sketch of Muhammad Sadiq's life extracted from the author's autobiography given in the 12th *Maṭla'* of the third volume of the present work.

See also Ricu, p. 889; *Khazānah-i-Āmirah*, p. 7; Sprenger, Oude Cat., p. 144, nos. 7-8, and Elliot, History of India, vol. vi., p. 453.

The author, Muhammad Sadiq, was born on Sunday, the 3rd of Sha'bān, A.H. 1018 = A.D. 1609, at Sūrat, where his father, Muhammad Salīḥ was serving under the celebrated 'Abd-ur-Rahīm Khān Khānān. In A.H. 1026 = A.D. 1617 Muḥammad Sādiq came to Burhānpūr, whence, in the ensuing year, after staying for some time at Mālwah, he went to Ilāhābād with his father, who, soon after his arrival, got the office of the Dīwān from Prince Parwiz. In A.H. 1029 = A.D. 1619 the author came to Patna, and after spending here and at Jaunpūr some years in study, in the course of which he enjoyed the learned society of several eminent poets and scholars, in A.H. 1035 = A.D. 1625 he went to the Deccan to meet his father, who had gone there in the train of Prince Parwiz. In A.H. 1036 = A.D. 1626, when he was staying with his father in Ilāchpūr, he received the news of Parwiz's death at Burhānpūr. After the prince's death, the author, after staying for some time at Burhānpūr, went to the camp of Shāh Jahān, by whom he was appointed a chronicler. After the death of Jahāngīr (A.H. 1037 = A.D. 1627) he came to Āgrah and received from Shāh Jahān a Jāgīr in Bengal. On his way to Bengal he visited Jaunpūr and Patna, and in the latter place made the acquaintance of Qāsim Khān, who at this time, A.H. 1038 = A.D. 1628, having been appointed the Governor of Bengal, was proceeding to that province. The author then came to Jahāngīrnagar in the company of Qāsim Khān. After the death of that general, A.H. 1042 = A.D. 1632, he attached himself to A'zam Khān, who succeeded Qāsim Khān in Bengal. His father, Muḥammad Salīḥ, died on the 18th Shawwāl, A.H. 1043 = A.D. 1633, leaving, besides the author, three sons, viz., Muḥammad Taqī, who was then in Persia, Muḥammad Sa'īd and Muḥammad Ja'far, who were then living in Bengal. When the author and his brothers were on the point of being imprisoned for some government debts due from their father, they were saved by Mir 'Ali Hamadānī, the *Badakhlshi* of Bengal. When Islām Khān became the Governor of Bengal, the author did not receive the favour he expected from him, but, on the other hand, at the instigation of some of his enemies, was sent to Salimābād, where he remained in confinement until Sha'bān, A.H. 1048 = A.D. 1638, when Sayf Khān Qazwīnī gave him an honourable post. The date of the author's death

is not recorded by any of his biographers, but as in another of his works entitled شاهد صادق (see Rieu, p. 775), he mentions A.H. 1056 = A.D. 1646 as the current year, it is evident that he was still living at that time.

The contents of the work have been stated by Sir H. Elliot, History of India, vol. vi. p. 453.

The third volume, dealing with the celebrated men of the first ten centuries, and the fourth, which contains the alphabetical list of the names of nations, countries, etc., and gives a geographieal account of the world, are unfortunately wanting in this Library.

Comp. Rieu, p. 889; Ethé, Bodl. Lib. Cat., No. 102.

This copy ends with the third Maṭla' of the first volume dealing with famous men (especially Greek philosophers) who flourished before Islām.

No. 472.

foll. 379-917; lines and size same as above.

The continuation of the above.

- This part begins with the fourth Maṭla' of the first volume, dealing with the history of Muḥammad, and ends with the eighth or the last Maṭla' of the same volume, which treats of the 'Abbaside Khalifs and their Amirs and Wazirs.

It begins thus :—

مطبع چهارم در ذکر اخبار سید مختار خاتم النبیین و سید المرسلین و شفیع المذنبین احمد محبتبی محمد مصطفیٰ صلی الله علیہ و آله اجمعین

No. 473.

foll. 918-1461; lines and size same as above.

The continuation of the above.

The second volume of the same work, beginning with a preface which opens thus :—

الحمد لله على نواله و الصلوة على محمد و آله— و بعد فهد
المجلد الثاني من الصبح الصادق —

This volume, divided into six Maṭla's, begins with the history of the dynasties which ruled over Irân before Chingiz Khân. The present copy ends with a portion of the fourth Maṭla', relating to the first part of the reign of Shâh Ismâ'il Ṣafawî.

No. 474.

foll. 1462–1981 : lines and size same as above.

The continuation of the above.

This part begins with the remaining portion of Shâh Ismâ'il Ṣafawî's reign, and ends with the sixth or last Maṭla' of the second volume dealing with the history of the Muhammadan Kings of India down to Shâh Jahân.

Beginning :—

در جواب نوشت که ما را نیز عزم زیارت روضه رضیه رضویه
است و بخراسان خواهم شتافت

All these four parts are written in the same hand, in a clear and bold Nasta'liq.

Not dated, apparently 17th century.

Scribe علی ارشد

No. 475.

foll. 79; lines 8-15; size $9\frac{1}{2} \times 6$; $6\frac{1}{4} \times 4$.

فهرست صبیع صادق

FIHRIST-I-SUBH-I-SÂDIQ.

A detailed and complete index of the above-mentioned four parts of the *Şubh-i-Sâdiq*.

It begins with the Arabic preface found in the beginning of the first volume.

The colophon is dated, 'Ażimābād (Patna), A.H. 1303.

تمام شد فهرست مطوله هر دو مجلد نسخه صبح صادق در
عظیم آباد بتاریخ بست و هفتم شهر شوال المکرم سنه ۱۳۰۳
هزاری —

Written in beautiful Nastalīq.

No. 476.

foll. 529; lines 25; size $10\frac{1}{2} \times 7$; $8 \times 4\frac{3}{4}$.

منتخب التواریخ

MUNTAKHAB-UT-TAWÂRÎKH.

A very comprehensive universal history from the beginning of the world to the time of *Şâh Jahân*.

By Muḥammad Yūsuf bin Shaykh Rahmat Ullah ul-Ataki ul-Kan‘ānī.
محمد یوسف بن شیخ رحمة الله الاتکی الکنعانی.

The MS. is defective at the beginning, but from the preface of the *Bûhâr Library copy, in which the author designates himself, یوسف

* In the Imperial Library, Calcutta.

بن شيخ رحمة الله الاتكي اصله و وطناً و الكعناني مولداً it would appear that he was born in Kan'ān (?) but of a family that belonged to Atak, Panjāb, where he lived. The author dedicates the work to Sháh Jahán :—

ناصر الحق و الدين ابو المظفر شهاب الدین محمد صاحبقران
ثانی شاه جهان باادشاهه غازی

He frankly admits that his work consists of extracts transcribed from other works :—

... بهمان عبارت که در نسخ مذکوره مسطور بود انتخاب
نموده به منتخب التواریخ موسوم ساخت

The author enumerates these works as his authorities :—

- (۱) ترجمة تاريخ محمد بن جریر الطبری
- (۲) تاريخ معجم
- (۳) تاريخ گزیده حمد الله مستوفی قزوینی
- (۴) مجتمع الانساب
- (۵) تاريخ بنکنی
- (۶) روضة الاعباب میر جمال الدین محدث
- (۷) میلاد النبی
- (۸) روضة الصفا
- (۹) حبیب السیر
- (۱۰) نگارستان ملا احمد غشاری
- (۱۱) تاريخ جلال الدین سیوطی
- (۱۲) مرآة الجنان ملا مصلح الدین لاری
- (۱۳) تاريخ سند ملا معصوم بکری
- (۱۴) اکبر نامہ
- (۱۵) تاريخ همایونی

(١٦) تاریخ نظامی

(١٧) تاریخ بیت المعمور (معبور Rieu reads) معمور خان

(١٨) تاریخ الحکما

(١٩) تذکرة الاولیا (Omitted in Bihār Lib. copy)

(٢٠) نشحات مولانا عبد الرعیمان جامی

(٢١) عجائب البلدان

(٢٢) عجائب الدنيا شیخ آذری

According to Rieu, loc. cit., the work was completed on the 15th of Dul Hijjah, A.H. 1056 = A.D. 1646, while our copy bears several earlier dates.

In the detailed description of the contents given in the beginning (fol. 2^b-13^b) the author mentions A.H. 1039 = A.D. 1629 as the current year:—

طبقة بیست و پنجم کورکانیان نوزده پادشاه مدت پادشاهی
ایشان از سنه احادی و سبعین و سبعماهی تا زمان تحریر سطور که
سنه تسع و ثلثین و الف است الخ

The same date, A.H. 1039, is again mentioned on fol. 400^a; while later on the date A.H. 1045 = A.D. 1635 is mentioned in several places. Again, on fol. 464^b the author, while referring to the descendants of Mirân Shâh, mentions A.H. 1047 = A.D. 1637 as the current year:—

شعبه سیوم اولاد امیجاد و اعثار عالی تزاد حضرت میران
شاه بن امیر تیمور صاحبقران — مدت سلطنت و زمان خلافت
و جهانگیری این سلسله علیه و شعبه معظمه باستقلال از زمان فوت
مرزا عبد الله بن شاهرخ سلطان بن صاحبقران که در سنه خمس
و خسین و ثمانیاه واقع شد تا این تاریخ که شهور سنه سبع و
اربعین والث است . . . الخ

It would therefore seem that, according to the present copy, the author commenced this work in A.H. 1039, and that he was still engaged on it in A.H. 1047.

Although the list of the descendants of Timur, enumerated in the beginning, ends with the name of Shâh Jahân and the dates to which the author refers as current years correspond with the reign of this emperor, the portion in the text dealing with the Timurides closes with an account relating to the 39th year of Akbar's reign, A.H. 1002 = A.D. 1593, in which year it is said that Mirzâ Rustum bin Sultân Hûsayn with his relatives came to the imperial court.

The MS. opens abruptly thus on fol. 2^a :—

بِرَ اوضاعِ اهْلِ عَالَمٍ وَّ وسِيلَهُ كِيفِيَّتِ شَنَاسَائِيِّ اَمْ مَايِلٍ وَّ
مُشْغُوفٌ بِوْدِ الْخَ

corresponding with line 2, fol. 1^b of the Bûhâr Library copy.

Like Rien's MS., it is divided into a Muqaddimah, five Qisms and a Klâtimah, with minute subdivisions.

Contents .—

Muqaddimah. Divided into four Faṣlīs :—

1. Utility of history, fol. 8^a.
2. Creation, fol. 8^b.
3. Tribes of the Jinn, fol. 10^a.
4. Constitution of the human body, fol. 11^b.

Qism I. Divided into two Bâbs :—

- (1) Prophets, 109 in number, and apostles, 51 in number, fol. 13^b.
- (2) Ancient sages who lived before Muhammad's time, 27 in number, fol. 110^b; philosophers, 12 in number, fol. 117^a.

Qism II. Divided into two Bâbs :—

- (1) Early Persian Kings :—

Pishdâdis, fol. 121^a; Kayâvians, fol. 132^b; Ashkâniâns, fol. 149^b; Sâsâniâns, fol. 151^a.

- (2) Kings who were contemporary with the early Kings of Persia :—

Arab Kings, fol. 166^b; 'Amâliqah or Pharaohs, fol. 176^a; Kaldânis (Chaldaeans), fol. 176^b; Kings of Mâwarâ-un-Nahr, who were the descendants of Tûr, fol. 177^a; Kings of Israel, fol. 178^a; Kings of Rûm and Yûmân, fol. 182^b; Kings of the Firang (Roman Emperors and Popes), fol. 183^b; Hindu Prophets and Râjâhs of India, fol. 192^b; Kings of Khitâ'i, fol. 195^b.

Qism III. Divided into two Bâbs :—

- (1) History of Muhammad: His genealogy, including an account of his ancestors, fol. 200^a, events that took place from

the time of his birth to his prophetic mission, fol. 205^a; events of the time of his prophetic mission to his emigration to Medina, fol. 210^a; events from the first year of the Hijrah to his death, fol. 220^b.

Here follows great confusion. Immediately after the account of Muhammad's death, fol. 256^b, the narrative begins with the accession of Shâh Tahmâsp of the Safawi dynasty, which, according to the contents in the beginning, belongs to the 21st Tabaqah of Qism IV.

The whole of the first Tabaqah of the second Bâb of Qism III., dealing with the history of the early Khalifs and the twelve Imâms, is missing, and after an account of Shâh Abbâs of the said Safawi dynasty, the narrative begins with the Second Tabaqah of the Second Bâb of Qism III.

Second Tabaqah :—

History of the Kings of Umayyah, fol. 262^a.

Third Tabaqah :—

History of the 'Abbaside Khalifs, fol. 268^a.

Qism IV. Divided into twenty-four Tabaqahs :—

- (1) Tâhirîs, fol. 301^a.
- (2) Sâffâris, fol. 302^b.
- (3) Sâmânis, fol. 303^b.
- (4) Gaznawîs, fol. 307^b.
- (5) Gûris, fol. 316^b.
- (6) Daylamîs, fol. 319^b.
- (7) Saljûqîs, fol. 324^a.
- (8) Khwârazmshâhis, fol. 334^a.
- (9) and (10) Atâbaks of Âdarbayjân, fol. 338^b; Rûm and Syria, fol. 339^b; Fârs, fol. 340^a; Luristân, fol. 341^a; Buzurg Atâbaks, fol. 341^b, and Kûchak Atâbaks, fol. 343^a.
- (11) Kings of the lineage of 'Abd-ul-Mu'min, fol. 345^b.
- (12) Qarâkhitâis, fol. 347^a.
- (13) Ismâ'ilîs, fol. 349^b.
- (14) Kings of Egypt, fol. 355^b.
- (15) Turks, Mugals and Tâtârs, fol. 358^a.
- (16) Kurts, fol. 384^b.
- (17) Muzaffaris, fol. 386^b.
- (18) Îlkânîs, fol. 394^a.
- (19) Qarâ Quyânlûs, fol. 394^b.
- (20) Aq Quyânlûs, fol. 396^a.
- (21) Safawîs, fol. 397^b.

- (22) Kings of Rûm, fol. 400^a.
- (23) Rulers of Sind, fol. 405^a.
- (24) Kings of India, fol. 422^b.

This section closes with an account of Mirzâ Rustum's arrival in Akbar's Court in A.H. 1002

Qism V. Divided into four Bâbs:—

- (1) The five Imâms of the Sunnis, fol. 471^b.
- (2) Shaykhs and Saints, fol. 472^b.
- (3) 'Ulamâ, fol. 483^a.
- (4) Arab poets, fol. 487^a; Persian poets, fol. 487^b.

Khâtimah. Divided into three Bâbs:—

1. On different areas and the seven climates, fol. 492^a.

2. Subdivided into ten Faṣls:—

Cities, fol. 496^b; countries, fol. 500^b; mountains, fol. 501^b; deserts, fol. 503^b; seas, fol. 504^b; lakes, fol. 506^a; rivers, fol. 507^a; springs, fol. 508^b; wells, fol. 510^a, and islands, fol. 511^a.

3. Wonders and curiosities of nature, in nineteen Faṣls.

The MS. is in a damaged condition. It is written in different minutes Nasta'liq hands, viz.: foll. 1–251^a and 330–440 by one scribe; foll. 251–316 and foll. 441–529 by another; and foll. 316–349 by a third.

Not dated, apparently 13th century A.H.

No. 477.

foll. 467; lines 20; size $10\frac{1}{2} \times 6\frac{3}{4}$; 7 \times 4.

مِرَآتُ الْعَالَمِ

MIR'ÂT-UL-ÂLAM. ✓

A very excellent and trustworthy compendium of eastern history and biography from the earliest times to the reign of Aurangzib, compiled in A.H. 1078 = A.D. 1667.

Beginning.—

برترین گوهری که تاجداران کشور فصاحت و نخست نشینان خطه
بلاغت را پیرایه افتخار باشد ال

This valuable history, usually ascribed to Bakhtâwar Khân, is really the work of Muhammâd Baqâ of Sahâranpûr. Bakhtâwar Khân's claim to the authorship for himself has led Dr. Dorn, Colonel Dow, W. H. Morley and others to ascribe the work to him. Even Khindâ Bakhsh Khân, the founder and donor of this Library, in his Maḥbûh-ul-Albâb (lithographed, 1896), ascribes the work to Bakhtâwar Klân; but Muhammâd Shâfi, the sister's son of Muhammâd Baqâ, in his edition of the Mirât-i-Jahân Numâ, which is an enlarged recension of the Mirât-ul-'Âlam, and which, like the shorter work, is due to the authorship of Muhammâd Baqâ, distinctly says that Muhammâd Baqâ wrote the work Mirât-ul-'Âlam for Bakhtâwar Khân. This presumed author, who in several places in the work boldly claims the authorship for himself, does not mention Muhammâd Baqâ's name in the preface. In the biographical portion of the work Bakhtâwar Khân has inserted a short notice of the real author, in which he says that Baqâ'i Sahâranpûri, with his original name Shaykh Muhammâd Baqâ, was an eminent writer of prose and poetry, specially well versed in history, and was personally known to the Emperor. He also adds that Baqâ'i was his intimate friend, and "assisted him" in the composition of the present work.

Muhammâd Bakhtâwar Khân was a favourite eunuch of 'Alamgîr, who, after his accession to the throne, conferred upon him the title of Khân. In the tenth year of the reign he was raised to the rank of one thousand, and in the thirteenth year was entrusted with the office of Dârogâh-i-Khwâsân. He died in the 28th year of 'Alamgîr's reign, A.H. 1096 = A.D. 1685. In the preface to this work Bakhtâwar Khân states that from an early age he had a strong inclination towards historical books, which he studied with great interest. He had a long-felt desire to write a historical work, until, in the time of 'Alamgîr, to whom the Mirât-ul-'Âlam is dedicated, he set himself to accomplish his wish, completing the work in A.H. 1078 = A.D. 1668, for which he gives the chronogram آئینہ بخت. From the account given by this presumed author of himself (fol. 430^b) we learn that he wrote several other works, the first of which, he says, was the Chahâr 'A'inâh, containing an account of the four battles by which Aurangzib won the throne; abridgments of the Hadîqah of Sanâ'i, the Kulliyât of 'Attâr, the Maṣnawî of Maulâna Rûm, of the Rauḍat-ul-Ahbâb and of the Târikh-i-Alfi; a large Bayâd entitled Sawâd-i-A'zam, and a biography of Saints called Riyâd-ul-Auliâ consisting of selecti ns from the

Tadkirat-ul-Auliya, the Nafahât, the Rashhât, the Akhbâr-ul-Akhyaîr, and other books. This is followed by a detailed account of the buildings founded by the author, among which he mentions the villages Bakhtâwar-nagar and Bakhtâwar-pur named after him.

From the notice on Muhammad Baqâ's life given by Muhammad Shâfi', and from other sources, we can gather the following facts for a biographical account of this eminent author whose claim to authorship has been so much depreciated.

His real name was Shaykh Muhammad, and he adopted the poetical *nom de plume* Baqâ. He belonged to a learned and distinguished family, and the first of his ancestors, Khwâjâ Diyâ-ud-Din, a descendant of the celebrated saint Khwâjâ 'Abd Ullâh Haîawî, came to India from Herat during the reign of Firuz Shah in A.H. 754 = A.D. 1353. He was kindly treated by the emperor, and received many favours and honours at his hands. He was appointed Sâbahâdar of Multân, and in recognition of his meritorious services was honoured with the title of Malik Mardân Daulat. His descendants settled in Sahâraupur, where his great grandfather Shaykh 'Abd-us-Sattâr died in A.H. 905 = A.D. 1499. Muhammad Baqâ was born in Sahâraupur, in A.H. 1037 = A.D. 1628. At an early age he applied his mind to study, and after learning the Qur'an by heart, and after studying for some time with his father, Shaykh Gûlâm Muhammad, he went to Sirhind, where he continued his studies under Shaykh 'Abd Ullâh, surnamed Miân Haîrat. He also made the acquaintance of Shaykh Nûr-ul-Haqqa, son of the celebrated Shaykh 'Abd-ul-Haqqa Dihlawî (d. A.H. 1052 = A.D. 1642), and learnt İlahîş and Sûfism from him. After the death of his father, Muhammad Baqâ became the disciple of Shaykh Muhammad Maşûm Sirhindî, and began to lead a retired life, devoting his whole attention to worship and devotion. He was, however, invited to the imperial court of Dihli by Iftikhâr Khân (Bakhtâwar Khân), who secured for the author an honourable office. He erected several buildings and founded the village Baqâpura, including a garden and a mosque, which was finished in A.H. 1084. Towards the end of his life he was appointed *Sarkâr* of Sahâraupur and died there in A.H. 1094 = A.D. 1683.

According to Muhammad Shâfi', Muhammad Baqâ's compositions are:—A Majmû'ah in A.H. 1077, consisting of extracts from the İlaqâqah of Sanâ'i, the Manîq ut-Tayr of 'Attâr, and the Maşnawi of Maulâna Rûm; the Mir'ât-ul-Âlam written for Bakhtâwar Khân; a Riyâd-ul-Auliya and a Tadkirat-ush-Shâfiâ, the authorship of all of which is boldly claimed by Bakhtâwar Khân in the Mir'ât-ul-Âlam.

The Mir'ât-i-Jahân Numâ, an enlarged recension of the Mir'ât-ul-Âlam, and likewise due to the authorship of Muhammad Baqâ, was edited by his sister's son Muhammad Shâfi'.

A later recension, with some additions and numerous divisions, and under the same title *Mir'at-i-Jahān Nūmā*, was edited by Muḥammad Baqā's younger brother Muḥammad Ridā.

It is therefore evident that Muḥammad Baqā is the real author of the various works mentioned above, and that he attributed all his labours to his friend Bakhtāwar Khān, through whose influence he secured high positions in the imperial court.

Fortunately, in the above case Bakhtāwar Khān at least admits that he "received assistance" in the composition of the work, while the most singular of such instances is the *Majālis-ul-'Ushshāq*, the exclusive authorship of which is so boldly claimed by Sultān Husayn Mirzā for himself, and the name of the real author, Kamāl-ud-Dīn Husayn Kārizgāhi, so mysteriously concealed. The authorship of this Kamāl-ud-Dīn would have remained a mystery had not the emperor Bābur in his memoirs, *Khān Khānāu's* Persian translation, enlightened us thus:—

دیگر کمال الدین حسین کازرکی (کارذگاهی) بود . . . تصنیفی
دارد مجالس العشاق نام بنام سلطان حسین میرزا بسته نوشته
امست — این عجب کولانه امریست که در دیباچه سلطان حسین
میرزا تصنیف و تحریر منسخ گشته نوشته . . .

مجالس العشاق and منازل السالیمان

See also *Haft Iqlim*, fol. 55^a, where the works

For reference to the *Mir'at-ul-'Ālam* and its author, see Elliot, History of India, vol. vii., pp. 145–165; Rieu, i., pp. 125–127; Ethé, Bodl. Lib. Cat., Nos. 114–116; Ethé, India Office Lib. Cat., Nos. 124 and 125. See also N. Lees, Journal of the Royal Asiatic Soc., New Series, vol. iii., p. 465. The contents of the work have been fully described in Morley's Descriptive Catalogue, pp. 52–56.

The *Mir'at-ul-'Ālam* is reckoned a very useful work. The account of the first ten years of 'Ālamgir's reign and the biographical portion are exceedingly valuable. It is divided into a *Muqaddimah*, seven *Ārāyish*, subdivided into several *Nūmāyish* and *Nūmād*, one *Afzāyish* and a *Khātimah*, as follows:—

Muqaddimah, fol. 4^b. On the Creation.

Ārāyish I. Divided into four *Nūmāyish*:—

- (1) fol. 6^a. History of the Patriarchs and Prophets.
- (2) fol. 30^a. Ancient philosophers.

- (3) Early Kings of Persia, divided into five Numâds dealing with the accounts of the Pishdâdians, the Kayânians, the Mulâk-ut-Tawâ'if, the Sasanians, and the Akâsirah, to be found respectively on fol. 32^b, 36^b, 40^a, 41^a and 44^a.

- (4) fol. 45^b. Tûbba's or Kings of Yaman.

Ârâyîsh II. Divided into twelve Nnmâyîsh :—

- (1) fol. 47^b. Life of Muhâmmad.
- (2) fol. 62^b. His features and his miracles.
- (3) fol. 63^b. His wives and children.
- (4) fol. 65^a. The first four Khalîfahs.
- (5) fol. 74^a. The twelve Imâms.
- (6) fol. 75^b. The ten Mnâbâshshârîn.
- (7) fol. 76^a. The principal companions of the prophet, arranged in alphabetical order.
- (8) fol. 82^b. The Tâbirîn and the Tab'i-i-Tâbirîn, that is, the disciples of the prophet's companions and their disciples, arranged in chronological order.
- (9) fol. 84^a. The four Mujtahid Imâms.
- (10) fol. 84^b. The seven readers of the Qur'ân.
- (11) fol. 85^a. The traditionists, arranged in alphabetical order.
- (12) fol. 87^a. The Saints, Scholars and Ascetics. Saints of India on fol. 93^b. Muslim philosophers and 'Ulamâ, in the same order, fol. 96^b.

Ârâyîsh III. Divided into eight Nnmâyîsh :—

- (1) fol. 100^a. The Umayyades.
- (2) fol. 101^b. The 'Abbasides.
- (3) The dynasties contemporary with the 'Abbasides, in eleven Numâds :—

The Tâhirîs on fol. 106^b; The Saffâris, fol. 107^a; The Sâmânîs, fol. 107^b; The Gaznawîs, fol. 108^a; The Gûris, fol. 109^b; The Buwayhîdes, fol. 110^a; The Saljûqis of Persia and Kirmân, fol. 111^a; The Khwârazmshâhis, fol. 112^b; The Atâbaks of Fârs, fol. 113^b; of Syria, fol. 114^a, and of 'Iraq, fol. 114^b; The Ismâîilîs of Mağrib and Îrân, fol. 115^a; The Qarâkhîtâ'is of Kirmân, fol. 117^a.

- (4) The Kings of Rûm, in eight Numâds :—

The Caesars, fol. 117^b; The Saljûqis, fol. 120^b; The Dânishmandis, fol. 121^b; The Saliqis, the Mangâ-

chakis, the Qaramans, fol. 122^a; The Deldqadrs, fol. 122^b; The Osmanlis, fol. 123^a.

(5) fol. 123^a. The Sharifs of Mecca and Medina.

(6) The Khâns of the Turks, in five Numâds —

Turk, Tâtâr, fol. 127^a; Mugal, 126^b; Bûzanjar-Qâ'ân, and their descendants, fol. 127^a.

(7) Chingiz Khân and his descendants, in seven Numâds:—

Timûchîn, fol. 128^a; Ukdâi Qâ'ân, and his descendants, fol. 129^b; Jûji Khân and his successors in Qipchâq, fol. 130^a; Hulâgû Khân and his successors in Írân, fol. 131^a; Chagatâi Khân and his successors in Tûrân, fol. 134^a; The Shaybânîs, or Uzbak Khâns of Mâwarâ-un-Nahr, from Shâhi Beg Khân to the accession of 'Abd-ul-'Aziz Khân in A.H. 1055 = A.D. 1645, fol. 134^b; Khâns of Kâshgar from Tugluq Timûr Khân, A.H. 761 = A.D. 1359, to Yûpâris Khân, then reigning in A.H. 1078 = A.D. 1668.

(8) Mulûk-uṭ-Ṭawâ'if, who reigned in Írân after Abû Saïd's death, in five Numâds:—

Chapânis, fol. 142^a; Îlkânîs, fol. 142^b; Amir Shaykh Abû Islâq and Muqaffaris, fol. 143^a; Kurts, fol. 144^b; Sarbadârs, fol. 145^b.

Ātâyîsh IV. Divided into five Nûmâyîsh:—

(1) fol. 146^b. Timûr and his successors, down to Sultân Abû Saïd.

(2) fol. 155^b. Abul-Gâzi Sultân Hûsain and his children.

(3) fol. 156^b. The Qara Qûyundûs.

(4) fol. 157^a. The Aq Qûyundûs.

(5) fol. 157^b. The Ṣafawîs.

Ātâyîsh V. Divided into an Introduction, called Naqâsh, on the creed of the Hindus, their Kings, and the Muslim Conquest, fol. 163^b, and the following nine Nûmâyîsh:—

(1) fol. 170^a. Kings of Dihli from Shihâb-ud-Din Gûri to Ibrâhim Lodi, 170^a.

(2) Kings of Deccan, in six Nûmâyîsh:—

Bahmanis, fol. 180^b; Baridis, fol. 186^a; 'Imâd-Shâhis ib. Niżâm-ul-Mulkis, fol. 186^b; 'Adil Khânîs, fol. 187^b; Quṭb-ul-Mulkis fol. 188^b.

(3) fol. 189^a. Kings of Gujarat.

(4) Rulers of Sind, in two Numûds:—
Tattah, fol. 190^b; Multân, fol. 193^a.

- (5) fol. 195^a. Kings of Bengal.
- (6) fol. 196^b. Kings of Mâlwah.
- (7) fol. 199^a. Khândes.
- (8) fol. 200^a. Jaunpûr.
- (9) fol. 201^a. Kashmîr.

Ârâyîsh VI. Divided into five Numâyîsh:

- (1) fol. 204^b. Bâbur.
- (2) fol. 210^b. Humâyûn.
- (3) fol. 227^b. Akbar.
- (4) fol. 248^b. Jahângîr.
- (5) fol. 265^b. Shâh Jahân.

Ârâyîsh VII. Divided into three Payrâyîsh:—

- (1) fol. 288^b. History of 'Âlamgîr from his birth to the end of the tenth year of his reign.
- (2) Subdivided into four Numûds:—
'Âlamgîr's noble disposition, fol. 400^a; His children, fol. 403^a; Extent and divisions of his empire, fol. 404^b; Contemporary sovereigns, fol. 405^b.
- (3) Divided into two Numûds:—
Shaykhs of 'Âlamgîr's time, fol. 407^a; 'Ulamâ, from the time of Akbar to the time of 'Âlamgîr, fol. 411^a.

Afzâyîsh. Divided into three Numûds:—

Caligraphers, fol. 419^a; Narration of curious events and wonderful things, each of which is introduced by the word مَعْجَدٌ; Account of the author's works and of the buildings erected by him, fol. 436^a.

Khâtimah, fol. 439^a. Wrongly styled here as نَوْدِ چَهَارِم;
Notices of Persian poets arranged in alphabetical order.

A copy containing the most valuable extracts of the work, probably made by the order of H. Blochmann, and consisting of the Third Payrâyîsh of the Seventh Ârâyîsh, the Afzâyîsh and the Khâtimah and the whole of the Sixth Ârâyîsh, with a portion extracted from the Tabaqâti Akbarî, and dealing with the nobles, learned men and poets of Akbar's time, is preserved in the Bâhâr Library, Calcutta.

Marginal additions, written in the same hand as the text itself, are to be found throughout the copy.

Written in fair Nasta'liq.

Not dated, apparently 12th century A.H.

No. 478.

fol. 145; lines 15; size $10\frac{1}{4} \times 7$; 8×5 .

جَنَّاتُ الْفِرْدَوْسِ

JANNÂT-UL-FIRDAUS.

Chronological tables of Muhammadan dynasties from the beginning of Islamism to A.H. 1126 = A.D. 1715.

Author: Mirzâ Muhammed.

Beginning:—

اما بعد از حمد و ثنای الهی و درود حضرت رسالت پناهی .
 . . . پوشیده نماند که این مختصریست . . . در تاریخ ولادت و
 وفات و مدت سلطنت و حیات طبقات سلاطین جهان که بعد از
 ظهور حضرت پیغمبر آخر الزمان علیه الصلاة والسلام من الملک
 المنان لوای استقلال بر افرانخته اند . . . و بنده راجی بفضل اعد
 (احمد) و شثاعت احمد مرزا محمد بوضعي بدیع و طریق عجیب آنرا در رشته تنظیم کشیده —
 الح

The sources enumerated in the beginning of the work are:—

Arabic:—

كتاب الغميس	وفيات الاعيان
تاريخ قرن حادی عشر تالیف	مراة الجنان
سید محمد بنی المکی	كتاب العنوان
	تاریخ الخلفا

Persian :—

تاریخ سند تالیف میر معصوم	نظام التواریخ
بھکری	مطلع السعدین
حفت اقلیم تالیف میرزا محمد	تاریخ هرات تالیف
امین طهرانی	مولانا معین اسفزاری
تاریخ بدایونی	روضۃ الصفا
تاریخ فرشته	حبيب السیر
منتخب حسن بیگ خاکی	واقعات بابری
تاریخ عالم آرای	لُب التواریخ
اقبال نامہ جهانگیری	جهان آرا
مشاهجهان نامہ	طبقات اکبری
تاریخ سید مصطفی رومی	تاریخ الفی

The date of composition, A.H. 1126 = A.D. 1714, is mentioned thrice on foll. 113^a, 118^a, and 142^b respectively.

The tables are divided into six columns. They give the name of each king, the date of his birth, the date of his accession, the period of his reign, the length of his life, and the date of his death.

The work is divided into six Bâbs, each Bâb subdivided into several sections called Chaman, and each Chaman into several subsections called Gulzâr and Bahâr.

Each table relating to a particular dynasty or race is preceded by a short introduction.

Contents :—

- Bâb i. Muhammad, the four Khalifs, the Umayyades and the 'Abbasides, fol. 2^a.
- Bâb ii. The Kings of Magrib, Undulus and Africa, fol. 9^a.
- Bâb iii. Arab Kings, fol. 18^a.
- Bâb iv. Kings of Rûm, fol. 49^a.
- Bâb v. Kings of Iran, fol. 58^b.
- Bâb vi. Kings of India, fol. 113^a.

On fol. 118^a the author, while mentioning the conquest of Hindûstân by Humâyûn, in A.H. 962, and the accession of Akbar in A.H. 963, promises to deal with the Timurides and their descendants at the end of the Tabaqah of the Indian Kings, but the present copy, like that of

Rieu, p. 138, ends with the table of the Argûn Kings of Qandhâr, who ruled in Sind.

In most cases the columns are left blank.

Written in a careless Nasta'liq.

Not dated; apparently 13th century A.H.

No. 479.

fol. 498; lines 21; size $11\frac{1}{2} \times 7\frac{1}{2}$; 9 x 5.

تحفة السرّام

TUHFAT-UL-KIRÂM.

A very neat and beautiful copy of the *Tuhfat-ul-Kirâm*, a general history from the beginning of the world to A.H. 1180 = A.D. 1766, with a special history of Sind.

میر علیشیر قانع تبوی.

Beginning:—

بعد حمد خالقی که آثارات کون و مکان رشمہ از عمان قدرت
بیکران اوست آن

Mir 'Ali Shîr, the fourth son of Sayyid 'Izzat-Ullah, who died in A.H. 1161 = A.D. 1748, belonged to a noble Sayyid family of Shîrâz. One of his ancestors, Sayyid Shukr-Ullah, came to Sind in A.H. 927 = A.D. 1520, and settled in Tattah, where 'Ali Shîr was born in A.H. 1140 = A.D. 1727.

In the course of his narrative he says (fol. 232^c) that he had two sons, one of whom, named Gulâm Ali, was born in A.H. 1181 = A.D. 1767, and the other, named Gulâm Wali Ullah, in A.H. 1183 = A.D. 1769.

'Ali Shîr at first adopted the poetical title of Mazhar, and subsequently changed it to Qâni'. He also wrote several other prose works, one of which, according to Rieu, p. 846, is called تاریخ حبّامیہ, and composed several poetical works, viz., قضا و قدرت in A.H. 1157 = A.D. 1744, a poem entitled مشمہ از قدرت حق in A.H. 1165 = A.D. 1752, the story of Kâmrûp and Kâmlata in A.H. 1169 = A.D. 1755, and a Diwân in A.H. 1171 = A.D. 1758.

In the preface, the author, after speaking highly of the works درج الدرر by Mir 'Abd Ullah Aṣil, and the روضة الاحباب by Mir Jamāl-nd-Din 'Atā Ullah, states that he began the composition of the present work in his fortieth year, A.H. 1180 = A.D. 1766, for which date, he says, the title of the work itself is a chronogram. According to two versified chronograms given by the author at the end, the work was completed in A.H. 1181 = A.D. 1767. but, as mentioned above, the author records a later date, A.H. 1183 = A.D. 1769, when speaking of the birth of his sons.

Of the three volumes into which the work is divided, the third volume, which deals with the history of Sind, is of special interest. In the preface to this volume, the author, while mentioning his sources, states that in A.H. 613 = A.D. 1216, when 'Ali bin Ḥamid bin Abī Bakr al-Kūfi of Uchh visited Bhakar and Alwar, he made the acquaintance of Qāḍī Ismā'il bin 'Ali bin Muḥammad bin Mūsā bin Tā'i, and obtained from him an ancient record of the Arab conquest of Sind, which the aforesaid 'Ali bin Ḥamid translated into Persian. The author then mentions the histories of Mir Ma'sūm Bhakari and Mir Muḥammad Tāhir Nisyānī, the Arḡān Nāmah, Taṭkhan Nāmah, and Beglar Nāmah (see Elliot, History of India, vol. i., pp. 289 and 300).

VOLUME I.

Divided into a Muqaddimah and three Daftars:—

Muqaddimah:—

Creation, fol. 2^a; Genii, fol. 2^b.

Daftar I. Divided into three Ṭabaqāt:—

1. Prophets before Muḥammad, fol. 4^a.
2. Early Persian kings and their contemporary rulers in other parts of the world, fol. 46^a.
3. Philosophers, saints and poets who lived before Islām, fol. 74^a.

Daftar II. Divided into five Majlis:—

1. Genealogy of Muḥammad, fol. 87^a.
2. History of Muḥammad from his birth to his death, fol. 89^b.
3. History of the twelve Imāms and the fourteen Ma'sūmins, fol. 94^a.
4. The descendants of the Imāms, fol. 110^b.

The Ṭabaqah containing the history of the four Khalīfs is wanting here.

Daftar III. Divided into three Ṭabaqahs:—

1. Umayyades, their Amīrs and antagonists, fol. 119^b.
2. 'Abbasides, their Amīrs, Wazirs and antagonists, and the Qarmatiles, fol. 143^a.

3. Dynasties contemporary with the 'Abbasides, divided into nine Asás.—

(1) Tâhiris, fol. 184^a; Saffâris, *ib.*; Sâmânîs, fol. 185^a; Gâznavis, fol. 186^a; Gûris, fol. 186^b; Âl-i-Buwayh, fol. 187^a; Saljûqs, fol. 188^c; Khwârazmshâhis, fol. 190^b; Atâbaks, fol. 191^a; Ismâ'ilis of Egypt, fol. 191^b; Ayyûbis, fol. 192^b; Ismâ'ilis of Quhistân, fol. 193^a; Âl-i-'Abd-ul-Mu'min, fol. 193^a; Qarâkhitâ'is of Kirmân, fol. 193^a.

(2) Caesars, fol. 194^a; Saljûqs, *ib.*; Dânishmandis, fol. 194^b; Saliqis, *ib.*; Mangûchakis, *ib.*; Qarâmân, *ib.*; Dulqadr, *ib.*; 'Usmâni Kings from A.H. 670 = A.D. 1271 down to Sultân Muhammed bin Ibrâhîm, who reigned from A.H. 1058 to A.H. 1078 = A.D. 1648–1668, fol. 194^b.

(3) The Sharifs of Mecca and Medina, fol. 196^a.

(4) Chingiz Khân and his descendants in Ulug Yûrt, Qipchâq, Irân and Tûrân, fol. 196^b; the Shaybânîs, fol. 207^a; the Khâns of Kâshgar, fol. 207^b.

(5) Dynasties who ruled in Irân after the Mngâls, namely, the Champânîs, fol. 207^b; the Îlkânîs, *ib.*; Âl-i-Muzaaffar, fol. 209^a; Kurts, fol. 210^b; Sarbadârs, *ib.*

(6) The Qarâ Qûyunlus, fol. 211^b.

(7) The Âq Qûyunlus, *ib.*

(8) The Safawis, *ib.*

(9) Timûr and his descendants who ruled in Irân and Tûrân, *ib.*

VOLUME II.

Divided into a Muqaddimah, seven Maqâlahs and a Khâtimah:—

Muqaddimah, on the inhabited quarter of the globe, fol. 214^b.

The seven Maqâlahs treat of the seven climates. The author enumerates all the principal countries and cities belonging to each climate, and gives short accounts of their rulers and other remarkable persons:—

First Climate, fol. 215^a.

Second Climate, fol. 220^a; Kings of the Deccan, fol. 223^a; Kings of Bengal, fol. 234^a; Rulers of Mâlwah, fol. 236^a; of Khandes, fol. 236^a.

Third Climate, fol. 236^b; Kings of Hindûstân, from Naşîr-ud-Din Subuktigîn (A.H. 366–387 = A.D. 976–997) to 'Âlamgîr II. (A.H. 1167–1173 = A.D. 1754–1759), fol. 283^a; Mugal princes and Amirs of the Dihli empire, fol. 289^a; Kings of Egypt, fol. 302^b.

Fourth Climate, fol. 305^b; Merv, *ib.*; Sarakhs, fol. 310^a; Balkh, fol. 310^b; Badakhshān, fol. 319^a; Kābul, fol. 317^a; Kashmīr, fol. 318^b; Herat, fol. 320^b, etc.; Isfahān, fol. 335^b, etc.

Fifth Climate, fol. 364^b; Kings of Shirwān, fol. 365^a; Samārqand, fol. 370^a; Bukhārā, fol. 373^a; Fargānah, fol. 376^a; Shāsh, fol. 378^b; etc.

Sixth Climate, fol. 379^b; Fārāb, fol. 380^a; Kings of Kāshgar, fol. 381^b; Constantinople, fol. 384^b; Rūm, *ib.*; Farang, fol. 385^a; Portugal, fol. 385^b, etc.

Seventh Climate, fol. 385^b; Balgār, fol. 385^b; Qarqarah, fol. 386^a. Khātimah; distances between the principal cities, fol. 386^b.

VOLUME III.

History of Sind:—

Description of Sind, fol. 388^b; Hindū Rājahs of Sind, fol. 390^a; the Brahmans, fol. 390^b; earliest Muhammadian conquest of Sind, fol. 392^a; conquest by Muhammad Qāsim, fol. 392^b; Governors who ruled in Sind under the Umayyade Khalifs, fol. 397^a; Governors who ruled in Sind under the 'Abbaside Khalifs, fol. 398^a; Governors under the Kings of Ġaznah, Ġur and Dihli, fol. 398^b; the Sūmarah tribe, fol. 401^b; Jāms of the Sammāh tribe, fol. 406^b; Amīrs of the Jāms of the Sammāh tribe, fol. 409^a; Tabaqah-i-Ārgān, fol. 409^b; Humāyūn's landing in Sind, fol. 412^a; Tabaqah-i-Tarkhan to the death of Gāzi Beg, with an account of the conquest of Sind by Akbar, fol. 414^a; Amīrs of the Ārgān and Tarkhan Dynasties, fol. 423^b; Amīrs of the Timurides and Governors of Tattah, from A.H. 1002–1149 = A.D. 1593–1736, fol. 426^a; the Kalūrah 'Abbāsiyah family, fol. 430^a; cities and towns of Sind, with biographical notices of eminent Shaykhs, scholars, poets, and other remarkable persons of each place, fol. 436^a.

For the contents of the *Tuhfat-ul-Kirāni* and for other works of the author, see Rieu, pp. 846–848; Elliot's History of India, vol. i., pp. 327–351. Some chapters translated by T. Postans will be found in the Journ. Asiat. Soc. Bengal, vol. vii., pp. 96–104, and 297–310.

This beautiful copy was written by the order of Mir Muhammad Nasir Khān میر محمد نصیر خان of Persia.

Written in a beautiful minute Nasta'liq, within gold ruled borders, with sumptuously decorated 'Unwāns and illuminated frontispieces at the beginning of each volume.

Dated A.H. 1233.

Scribe محمد اسعیل ابن حاجی محمد باقر مشیرازی

No. 480.

foll. 252; lines 31; size 12 × 8 $\frac{1}{4}$; 9 × 5 $\frac{1}{4}$.

حديقة الصفا

HADIQAT-US-SAFĀ.

A voluminous work on general history from the beginning to A.H. 1173 = A.D. 1759, written by Yūsuf 'Ali bin Ḥulām 'Ali Khān بوسفت علي بن خلدم علي خان, who flourished under 'Ali Wardī Khān (d. A.H. 1169 = A.D. 1755), governor of Bengal, Behar and Orissa.

Beginning:—

باعت تدوين ابن كلمات آنکه

According to the preface in the present copy the entire work is divided into a Muqaddimah, three volumes (مجلد) and a Khātimah; each volume is subdivided into several Raṇḍahs or gardens, each Raṇḍah into several Dauñahs or trees, and each Dauñah into several Ĝīṣns or branches. The present copy contains a portion of Volume I and breaks off with the concluding portion of Dauñah II. of the fourth Raṇḍah.

An autograph copy by the author with a detailed description of the contents, is noticed in Ethé, Bodl. Lib. Cat. No. 118.

In the preface the author states that he collected the materials for the work during the time of Muhammed 'Ali Wardī Khān, but that, owing to various obstacles, he could not carry out his plan until after the death of 'Ali Wardī Khān, which took place in A.H. 1169 = A.D. 1755. In A.H. 1170 = A.D. 1756 he commenced the composition. He adds that he had no one to assist him in the work, and had to depend exclusively upon his own knowledge and labour. At one time, being discouraged, he put aside the work, of which only a very small portion had been written, but Mir Muhammed 'Ali happened to read it, and finding it interesting, encouraged the author to resume and finish it.

The author also wrote a history of the lives and administrations of 'Ali Wardī Khān Mahābat Jang, and of his successor, Shujā'-ud-Daulah; see Rieu, p. 312^a.

Contents:—

VOLUME I.

Introduction, containing the preface, an account of the Creation, and a complete index to Volume I., fol. 2^a.

Raudah I. Divided into two Dauhahs:—

1. The Prophets before Muḥammad, fol. 4^a.
2. The pre-Muhamadan Kings, in fourteen Ǧuṣns: The Pishdādians, fol. 28^a; the Kayānians, fol. 29^a; the Ashkānians, fol. 32^a; the Ashgānians and the Sāsānians, fol. 32^b; the Kaldānians and the Kings of Syria, fol. 35^b; the Banū Sulaymān, the Ptolemies, the Kings of Ḥabash and the Gassānians, fol. 36^a; the Banū Lakhm and the Roman emperors, fol. 36^b.

Raudah II. Divided into five Dauhahs:—

1. History of Muḥammad, fol. 37^b.
2. Abū Bakr, fol. 70^b.
3. ‘Umar, fol. 73^b.
4. ‘Uṣmān, fol. 78^b.
5. ‘Alī, fol. 82^b.

Raudah III. Divided into ten Dauhahs:—

1. The twelve Imāms, fol. 95^b.
2. Eminent Ṣahābis, in alphabetical order, fol. 99^a.
3. This section, dealing with the noticees on Saints, ‘Ulamā and Legists in general, bears the wrong heading, دِرْذَكْر تَابِعِينَ وَ تَابِعَ تَابِعِينَ, fol. 103^b. The account of the Tābi‘in and the Tab-i-Tābi‘in is given on fol. 122^b.
4. The four Mujtahidin, fol. 123^b.
5. The seven readers of the Qur’ān, fol. 124^a.
6. The eminent ‘Ulamā and traditionists, *ib.*
7. The eminent Ṣāfiis and Saints, fol. 125^b.
8. The Banū Umayyah, fol. 128^b.
9. In two Ǧuṣns: The Martyrdom of Ḥusayn, fol. 131^a; account of ‘Abd Ullāh Zubayr, fol. 134^b.
10. The ‘Abbāsides, fol. 149^a.

Raudah IV. Divided into two Dauhahs:—

1. Rulers and Governors contemporary with the ‘Abbāsides to the west of Bağdād, in twenty-three Ǧuṣns: The ‘Abbāsides who fled to Egypt, fol. 165^a; the Sayyids in Spain, fol. 165^b; the Sayyids in Yaman, fol. 166^a; the Sharifs of Meeca, *ib.*; the Banū Ḡālib in Africa, fol. 167^a; the Panū Tūlūn, *ib.*; the Al-i-Hamadān, *ib.*; the Ikhshidīyyah, fol. 167^b; the Banū Mūndir, fol. 168^a; the Mulassimīn, *ib.*; the Muwālihidīn, fol. 168^b; the Banū Marin, fol. 169^b; the

Āl-i-Mirdās, *ib.*; the Banū ‘Uqayl, *ib.*; the Banū Asād, fol. 170^a; the Banū Tā‘ī, *ib.*; the Ismā‘ilis in Egypt, *ib.*; the Āl-i-Ayyūb, fol. 172^a; the Saljūqs, fol. 176^a; the Āl-i-‘Usmān of Rūm, fol. 177^b; the Akrād, fol. 214^a; the Āl-i-Dul Qadr, *ib.*

2. The dynasties contemporary with the ‘Abbāsides to the east of Bagdād, in Īrān and Tūrān, in twenty-five Gūshns: The Banū Hasan and Husayn in Ṭabaristān and Gilān, fol. 214^a; the Karkiyās in Gilān, fol. 215^a; the Qiwāmiyah Sayyids in Māzandarān, fol. 217^b; the Bāwandiyyah in Ṭabaristān and Gilān, fol. 218^a; the Ṭāhiyides, fol. 219^b; the Ṣaffārides, fol. 220^a; the Sāmānides, fol. 221^a; the Āl-i-Ziyār, fol. 223^b; this is followed by a long notice on Abū ‘Ali Sinā, fol. 224^a; the Gaznahis, fol. 226^b; the Ġāris, fol. 229^b; the Kurts, fol. 231^a; the Daylami’s, fol. 232^a; the Kākuyah, fol. 235^a; the Saljūqs of Īrān, Tūrān, ‘Irāq and Kirmān, fol. 235^b; the Atābaks of Mausil, fol. 244^a; of Ādarbayjān, fol. 245^a; of Fārs, fol. 245^b; of Luristān, fol. 246^b.

There is a large lacuna after fol. 246. The MS. breaks off here and abruptly opens with the concluding portion of the third volume, dealing with the contemporary poets who were the author’s friends. The rubrics bearing the names of the poets are wanting. At the end it is said that the author had a mind to continue the history of the Mughal sovereigns down to Alīmad Shāh (deposed in A.H. 1167 = A.D. 1754), ‘Alamgir II. (d. 1173 = A.D. 1759), and Shāh ‘Alam, to the eleventh year of his reign, A.H. 1184 = A.D. 1771 (the year in which the author finished the composition), but that, as he contracted a serious illness, he could not carry out his plan.

The third volume of the work is written entirely on the basis of Finīghtah, and agrees with it in arrangement and in many other respects. See Rieu, p. 872, where a copy of the third volume is mentioned.

Written in minute Nasta’liq.

Not dated, apparently 13th century A.H.

No. 481.

foll. 620; lines 15; size $12 \times 6\frac{1}{2}$; $8\frac{1}{2} \times 4$.

مرآت آفتاب نما

MIR'ÂT-I-ÂFTÂB NUMÂ.

A compendium of general history, biography and geography, from the beginning of the world to the 45th year of the reign of Shâh 'Âlam, A.H. 1217 = A.D. 1802.

Beginning:—

مقالی که خوش آبی لالی متالی الفاظ آبدارش آرایش افسر
سلطان سخن تواند نمود ان

The author of this work, 'Abd-ur-Rahmân, entitled Shâh Nawâz Khân, عبد الرحمن مخاطب بشاهنواز خان هاشمی ثم الدھلوي, who was a high official in the Court of Shâh 'Âlam, states in the preface that he had long been engaged in historical studies, and that he thought of writing a history from the creation of the world to his own time, dealing with the accounts of the prophets, Khalifs, Imâms, philosophers, physicians, 'Ulamâ, saints, poets, nobles, kings and wonders and curiosities of the world, but that on account of various obstacles and hindrances he could not carry out his plan, until in the reign of his royal patron, Shâh 'Âlam, he found himself in a position to undertake this work, which he completed in A.H. 1218 = A.D. 1803.

The title of the work, which forms a chronogram for the date of composition, viz., A.H. 1218, was chosen on account of its including the word 'Âftâb,' which was the poetical *nom de plume* of Shâh 'Âlam, to whom the work is dedicated.

It may be remarked here that the *Mir'ât-i-Âftâb* *Numâ* is only an abridgment of other universal histories of earlier date. The author gives very short notices of the various dynasties that ruled in the East. He very often dismisses an entire dynasty with a bare enumeration of its kings, while on many occasions he gives very scanty notices of only the most remarkable persons of a race. But the history of Shâh 'Âlam, the events of whose reign are recorded year by year, is no doubt of some value, while the biographical portion, and the last part of the sixth *Tajallî*, treating of Asiatic music, are extremely interesting.

Other copies of the work are mentioned: Morley, Descriptive Catalogue, pp. 56-58; Rieu, p. 131^b, Ethé, Bodl. Lib. Cat. No. 120^b. See also Elliot, History of India, vol. viii., p. 332; Journal of the Asiatic Society of Bengal, vol. xxiii., part I., p. 233, No. 30.

The work is divided into a Muqaddimah, two Jalwahs, subdivided into several Tajallis, and a Khātimah, as follows:—

Muqaddimah. Advantages of studying history, fol. 4^b.

Jalwah I. Subdivided into six Tajallis:—

1. Creation of the world; heavenly bodies and divisions of time; minerals, plants with their usage, and animals in alphabetical order; constitution of the human body; ethics, fol. 6^a.
2. History of the prophets from Ādam to Muhammad, fol. 78^a.
3. History of Muhammad, the first four Khalifs, and the twelve Imāms, fol. 137^a.
4. Sūfis in chronological order, fol. 159^a; Saints and Martyrs who are buried in India, fol. 172^a; false Sūfis, fol. 197^a; Hindū devotees, fol. 219^a; ‘Ulamā, fol. 208^b; physicians and philosophers, fol. 217^a; poets in alphabetical order, fol. 225^b; calligraphists, fol. 261^a.
5. Wrongly styled here, تَجْلِي مُنْشَم. Early Arab and Persian Kings: The Pishdādians, fol. 266^a; the Kayānians, fol. 269^a; Muluk-ut-Tawāif, fol. 273^b; the Sasānians, fol. 274^a; the Kings of Babylon, Syria, of the Jews, and of the Greeks, the Himyarites, the Ethiopians, and the Turks from Japhet, fol. 279^a; the Umayyades, fol. 284^a; the ‘Abbasides, fol. 285^b; the Tāhiris, the Saffārides, fol. 289^a; the Samanides, fol. 290^a; the Gaznavides, fol. 291^a; the Kings of Gilān, the Buwailides, fol. 291^a; the Saljūqs, fol. 292^b; the Atābaks of Fārs, fol. 294^a; Kings of Gūr and Gaznīn, fol. 294^b; the Khwārazmshāhīs, fol. 296^b; the Ayyūbis, the Kings of Egypt and Syria, of Yemen and of Arabia, fol. 301^a; the Khāns of Turk, fol. 301^a; the Chingiz Khānians, fol. 302^a; Kings of the Deccan, the Nizām-ul-Mulkis, the ‘Adil Khānis, the Qutb-ul-Mulkis and the Kings of Gujarāt, fol. 305^a; the rulers of Mālwah, Klāndes, Bengal, Jaunpūr, Kashmīr, Sind and Multān, fol. 308^b; the Ṣafawis, fol. 308^b; the Afgāns of Dihli, fol. 309^a; the Rājahs of India, fol. 315^a.
6. History of Timūr and his descendants in India to the thirtieth year of Shāh ‘Alam's reign, fol. 318^a; biographies of the distinguished Amirs of the Timuride Dynasty,

in alphabetical order, fol. 435^a; inventions, fol. 456^a; Indian musicians and singers, with a desription of the various musical tunes, modes, etc., fol. 459^a.

Jalwah II. Divided into eight Tajallis. The first seven treat of the seven climates and of the cities and provinces situate therein, fol. 487^b. The eighth deals with the seas of the seven climates, fol. 605^b. The seventh Tajalli inclndes a description of Europe and America based on information received from Jonathan Scott (*b. 1754-d. 1829*), fol. 590^b.

Khātimah. Curiosities and wonders of the world, fol. 608^a.

Written in a bold neat Nasta'liq.

Dated 22nd Rabi', the thirteenth year of the reign of Muhammed Akbar II.

HISTORY OF THE PROPHETS,
 MUHAMMAD, THE KHALIFS
 AND THE IMÂMS.

No. 482.

fol. 405; lines 23; size $9\frac{3}{4} \times 6$; $7\frac{3}{4} \times 4$.

تاج القصص

TÂJ-UL-QISAS.

A copious work on the biographies and legends of the prophets from Adam to Muhammad, chiefly based upon the Qurân, its commentaries and the Hâdiç.

It seems to have been written shortly after the well-known work, Qisâs-ul-Anbiyâ, of Ishâq bin Ibrâhim bin Manṣûr bin Khalaf of Nishâpûr, who, according to Ricu, p. 143, was living at the end of the fifth century of the Hijrah.

Dr. Ethé, in his Bodl. Lib. Cat., No. 343, wrongly asserts that the Qisâs-ul-Anbiyâ is "a mere abridgment" of the Tâj-ul-Qisâs. In the present work we find that the author, while mentioning as his sources اعشن كوفي (*d. A.H. 310 = A.D. 922*) and جرير طبّري (*c. A.H. 314 = A.D. 926*), frequently cites the work Qisâs-ul-Anbiyâ. So it is evident that the Qisâs-ul-Anbiyâ was written before the present work. The author frequently introduces his master in the form قال امام الجيھاني, and on fol. 228^a mentions another work, عصمة الانبياء, without the author's name. This I have not been able to trace. Hâj. Khal., vol. iv., p. 212,

mentions two works of the same title. One by فخر الدين رازى who died in A.H. 606 = A.D. 1209, and the other by احمد بن الشیخ مصلح الدين الشهير بالمركز و ابن السیف الکرماني without any date.

Dr. Ethé notices three copies of the present work, one in the Bodl. Lib. Cat., No. 342, and two in the Ind. Office Lib. Cat., Nos. 591 and 592. The learned doctor, in his Ind. Office Lib. Cat., while remarking that the work is by an "anonymous author," could make out only a part of the author's name (Ibn-i-Naṣr-ul-Bukhāri) from a casual and defective note on the fly-leaf of the Bodl. Lib. copy. He remarks:—"As to the author, his name does not occur in the book itself . . . We do not find this work mentioned anywhere, nor have we succeeded in finding a clue for a conjecture as to the time when it was composed." But on fol. 92^b of the present copy the author, in the beginning of a detailed narrative of the life of Joseph, gives us the following particulars about himself. He styles himself Abū Naṣr Alīmad bin Alīmad bin Naṣr ul-Bukhāri, ابو نصر احمد بن احمد بن نصر البخاري, and states that his master, Abūl Qāsim Maḥmūd bin Ḥasan ul-Jayhānī, at the request of his pupils, wrote a work on the Quranic story of Joseph, which work, he, the pupil, rendered into Persian with suitable additions and alterations, entitling it مجلسانس المریدین و روضة الحبیین, and divided it into forty sections: هـ further adds that he wrote the translation in Balkh, A.H. 473 = A.D. 1082. The following quotation will give an idea of the particulars given by the author:—

قال الشیخ الامام الزاهد ابو القاسم محمود بن حسن الجیھانی
رحمة الله شاگردان از من درخواستند تا ایشانرا در قصه
یوسف علیه السلام تصنیفی مازم—اجابت کرد تا ایشانرا از
تصنیفهای دیگر استغنا پدید آید—. . . پس ایشانرا مجموعه
ساختم فارسی . . . و سوره یوسف را بر چهل مجلس نهادم . . .
و این تصنیف را انس المریدین و روضة الحبیین نام کردم . . .
و من که شاگرد ویم بکنیت ابو نصر و بنام احمد بن احمد بن نصر
البخاری این نسخه را ببلج نوشتم بتاریخ سنه خمس و سبعین و
اربعماهیه . . . الخ

The work starts with a short Arabic preface, beginning thus:—

الحمد لله الذي توحد بالملكون و تعزز بالجبرون و هو الحي
الذي — الـ

This is followed by a Persian introduction, which begins thus:—

میامن و ستایش براستی و آفرین بتمامی مر خداوند جهان
آفرین — الـ

In the preface the author, after dealing at some length with the necessity of education and its advantages, gives short accounts of the creation of the earth, the ocean, the heaven and its bodies, paradise and hell.

There is no division whatever, and spaces for headings are left blank in many places.

Contents.—

fol. 18 ^a .	آدم	fol. 92 ^a .	یوشت
fol. 49 ^a .	ادریس	fol. 184 ^a .	موسی
• • • fol. 51 ^a .	نوح	fol. 213 ^b .	ایوب
fol. 59 ^a .	ہود	fol. 218 ^b .	یونس
fol. 61 ^a .	صالح	fol. 222 ^a .	جالوت
fol. 65 ^b .	شعیب	fol. 226 ^b .	داوید
fol. 68 ^a .	ابراهیم	fol. 230 ^b .	سلیمان
fol. 81 ^b .	اسماعیل	fol. 248 ^b .	لقمان
fol. 91 ^b .	عیص و یعقوب	fol. 252 ^a .	اسکندر

The part dealing with the pre-Muhammadan prophets concludes on fol. 291^a, after which begins the history of Muhammad down to his

death. After dealing with the miracles of Muḥammad and other prophets, the author dismisses his immediate successors in a few lines and closes with a short account of Ḥusayn's death.

For other copies see Ethé, Bodl. Lib. Cat., No. 342, and Ethé, Ind. Office Lib. Cat., Nos. 591 and 592.

This MS. is wormed in many places.

Written in a clear minute Nasta'liq.

Not dated; a fine, ancient copy.

No. 483.

fol. 270; lines 15; size $9\frac{3}{4} \times 6\frac{1}{4}$; $7\frac{1}{4} \times 3\frac{1}{2}$.

مجمع الحسنات

MAJMA'-UL-HASANĀT.

Biographies and legends of the prophets from Ādām to Muḥammad, and of the Khulafā-i-Rāshidin or the first four Khalifs, by an anonymous author.

Beginning:—

الحمد لله رب العالمين و العاقبة للمتقين و الصلوة على ميدنا
و رسوله الرحمة و شفيع الأمة محمد و آله اجمعين — بلغنا عن
محمد بن إبراهيم البخاري رحمة الله بأسناد صحيح الـ

On the fly-leaf at the beginning the title assigned to the work is قصص الانبياء, but according to W. Pertsch, Berlin Cat., p. 522, it should bear the designation, مجمع الحسنات. Dr. Ethé, in his India Office Lib. Cat., No. 593, basing his assertion on the opening lines of the work, holds that it is founded mainly on the Ṣahīḥ (كتاب) the 27th Book of which treats of the legends of prophets) of Muḥammad bin Ismā'il-ul-Bukhārī (d. A.H. 256 = A.D. 870); but as a matter of fact the entire work is based chiefly on the verses of the Qur'an.

Contents:—

1. fol. 1^b. — كرسي — عرش —
Creation of the Prophetic Light, the World and
Qlem and Lوح.
2. fol. 6^b. قصه پريان
3. fol. 8^a. قصه آدم عليه السلام
4. fol. 20^b. قصه شيت عليه السلام
5. fol. 21^b. قصه ادریس عليه السلام
6. fol. 22^b. قصه نوح عليه السلام
7. fol. 28^b. قصه هود عليه السلام
8. fol. 31^b. قصه صالح پيغمبر عليه السلام
9. fol. 33^b. قصه ابراهيم عليه السلام
10. fol. 51^a. قصه لوط پيغمبر عليه السلام
11. fol. 54^a. قصه اسحاق پيغمبر عليه السلام
12. fol. 54^b. قصه يوسف عليه السلام
13. fol. 75^b. قصه ايوب عليه السلام

- ابتدائي قصه موسى عليه السلام

قصه شعيب عليه السلام

قصه موسى عليه السلام (continued)

قصه قارون لعنة الله عليه

قصه بلעם

قصه يوشع عليه السلام

قصه يوئس عليه السلام

قصه داؤد عليه السلام

قصه شداد بن عاد

قصه سليمان عليه السلام

قصه نصوحا

قصه لقمان حكيم

قصه ذو القرنين

قصه خضر و الياس عليهما السلام

قصه اصحاب كهف

29. fol. 183^a. قصہ الياس پیغمبر علیہ السلام
30. fol. 183^b. قصہ شهر سبا
31. fol. 186^a. قصہ ارمیا علیہ السلام
32. fol. 186^b. قصہ بخت نصر
33. fol. 190^a. قصہ ذکریا علیہ السلام
34. fol. 190^b. قصہ یحییٰ علیہ السلام
35. fol. 193^b. قصہ عزیر علیہ السلام
36. fol. 195^b. قصہ تبع بن مصلح بن درد
37. fol. 198^a. قصہ مریم رضی اللہ عنہا
38. fol. 205^b. قصہ رفع عیسیٰ علیہ السلام در بیت المقدم
39. fol. 220^a. قصہ عبادة الاصنام
40. fol. 221^b. قصہ قوم تبع
41. fol. 222^b. قصہ اہل ضروان
42. fol. 223^a. قصہ اصحاب فیل
43. fol. 225^a. قصہ مولود مہتر عالم صلی اللہ علیہ وسلم

44. fol. 228^b.

قصة نزول وحي

45. fol. 233^a.

قصة شب مراج

46. fol. 239^b.

قصة هجرت رسول صلي الله عليه وسلم

47. fol. 241^b.

قصة حرب بدر الكبري

48. fol. 244^b.

قصة حرب احد

49. fol. 248^a.

قصة بدر الصغرى

50. fol. 255^b.

قصة غزوة تبوك

51. fol. 261^b.

قصة وفاة پیغمبر عليه السلام

52. fol. 262^b.

خلافت ابو بكر

53. fol. 264^a.

خلافت عمر

54. fol. 266^b.

خلافت عثمان

55. fol. 267^b.

خلافت علي

56. fol. 269^a.

قصة يزيد لعنة الله عليه

Written in a fair Nasta'liq within coloured borders.
 Not dated, apparently 18th century.

HISTORY OF MUHAMMAD.

No. 484.

fol. 256; lines 18; size $9\frac{1}{2} \times 6\frac{3}{4}$; $7 \times 4\frac{1}{4}$.

ترجمه مولود النبي

TARJUMAH-I-MAULÛD-UN-NABI.

A Persian translation of Saïd bin Mas'ûd-ul-Kâzarâni's history of Muhammad.

Beginning :—

و به نستعین — حمد و سپاس بیقیاس خدایرا که نور محمد صلی
الله علیه و آله و سلم پیش از همه چیز آفرید — ان

No proper title to the work is given anywhere, and there seems to be serious confusion regarding the author and the work. Towards the conclusion the translator twice calls it "Tarjumah-i-Maulûd-i-Muṣṭafa," e.g. on fol. 355^a, . . . and again on fol. 355^b, . . . تمام مشد کتاب ترجمه مولود مصطفی صلوات الله و مسلمه . . . کتاب مولود النبی.

The work is mentioned, without the translator's name, in Rien, iii., p. 1026^a, where it is wrongly styled تاریخ حسینی, and even منتخب الاخبار, which, however, is quite distinct from the present work. In Ethé, India Office Library Cat., No. 165, and in the colophon of the Bûhâr Library copy, it is called سیر عفیثی; while two copies, without any title, are noticed in W. Pertsch, Berlin Cat., Nos. 543 and 544.

Again, Hāj. Khal., vol. vi., p. 167, very curiously notes:—
منتهي في سير مولود النبي المصطفى — فارسي
 by Sa'íd-ud-Din Muḥammad bin Maṣ'ūd-ul-Kāzārūnī (*d. A.H. 758 = A.D. 1356*),
للامام سعيد الدين محمد بن مسعود الكازروني المتوفى سنة ٧٥٧ رتب على
 exactly agree with those in the present copy, remarks that it was
 rendered into Arabie by Kāzārūnī's son 'Afif-nd-Din, عربه ولده
المحدث المسند عفيف الدبن. Hāj. Khal., vol. v., p. 548, also
 mentions Sa'íd bin Maṣ'ūd Kāzārūnī's work, **مطالع المحظوظة في مشارق الانوار النبوية**,
 شرح مشارق الانوار النبوية of Raḍī-nd-Dīn Ḥasan bin Muḥammad-nš-Sigānī, who died in A.H. 650
 = A.D. 1252. The same Hāj. Khal. mentions 'Afif-nd-Din in connection
 with three other works, *viz.*, vol. i., p. 237; vol. ii., p. 537, شرح بخاري,
 اربعين كازروني, *viz.*, vol. iii., p. 52, فرغ منه في شهر ربیع الاول بمدینة مشیاذ
 الصدور, which in the introduction of the present copy is said to be a
 work of Sa'íd bin Maṣ'ūd-ul-Kāzārūnī.

Brock., ii., p. 195, also mentions under Sa'íd bin Maṣ'ūd-ul-Kāzārūnī,
al muntuqā fi sīrat an nabi al muṣṭafā (after which, wrongly following
Hāj. Khal., loc. cit., he adds the word "persisch" instead of "arabisch")
 and his two other works, *viz.*, *maulād an nabi* and *musalsalīt*. The last
 is included among the works of Sa'íd bin Maṣ'ūd-ul-Kāzārūnī, enumerated
 in the beginning of the copy.

Now in the preface the translator, referring to Sa'íd bin Maṣ'ūd
 ul-Kāzārūnī, remarks:—

مولث كتاب خادم احاديث نبویہ مشاگرد اخبار مصطفیہ سعید
 بن مسعود کازرونی اسکنہ اللہ بحبوحة الجنان و افاض عليه سجال
 الرحمة والرخصوان

The words after **کازرونی** at once suggest that Sa'íd bin Maṣ'ūd was
 not living at the time of the present translation. Moreover the trans-
 lator throughout the work introduces Kāzārūnī with the words
روح الله روحه.

In the conclusion the translator, who gives his name as 'Afif bin
 Sa'íd bin Maṣ'ūd bin Muḥammad bin 'Ali bin Alīmad bin 'Umar bin
 Ismā'il Shaykh-nsh-Shuyukh Abi 'Ali Daqqūq, says that he finished the

writing of the work at Shiraz in A.H. 760 = A.D. 1358, that is to say two years after the death of Sa'id Kâzarûni:—

تمام شد کتاب ترجمة مولود مصطفی صلوات الله و سلامه عليه
و آله و صحبه اجمعین و لِلَّهِ الصَّمْدُ أَوْلًا وَ آخَرًا وَ ظَاهِرًا وَ باطِنًا در
لتعه شیخ کبیر ابی محمد بن عبد الله الشفیف قدس الله سره
بدست مترجم ابن کتاب کمترین بندگان خدای عفیف بن سعید
بن مسعود بن محمد ان علی بن احمد بن عمر بن اسحیل شیخ
الشیوخ ابی علی دقاق برد الله مضجعهم و اصلاح شانه و خفر
لهم — در روز پیشتبه حاشورا مبارکت سنه سنتین و سبعماهه در
شیراز . . .

In my opinion (i) Hâj. Khal. is right in asserting that 'Afif-ud-Dîn, the present translator, was the son of Sa'id bin Mas'ûd-ul-Kâzarûni, whose genealogy, as given in Ibn-i-Hajar 'Asqalani's (*d. A.H. 852 = A.D. 1448*) *Durar-ul-Kâminah*, vol. ii., fol. 522, exactly agrees with the genealogy given by the translator 'Afif at the end of the present work; (ii) Hâj. Khal. has very seriously confounded the works of the father and the son, and has thus thrown all the subsequent writers into error; (iii) the work is the Persian translation of Sa'id bin Mas'ûd-ul-Kâzarûni's history of Mîhammad, entitled by Brock., ii., p. 195, *Maulûd-un-Nâbi*, a copy of which is mentioned in the British Museum Cat., No. 920, p. 423, and the divisions of which, as described in the said catalogue, exactly correspond with those of the present work.

In the introduction the translator, 'Afif, after praising God, the Prophet and his companions, states that the author, Sa'id bin Mas'ûd-ul-Kâzarûni, after finishing the commentary on the *Mashâriq-ul-Anwâr* (*loc. cit.*) and the works *Shifa-us-Sudûr* (not mentioned by Brock.), the *Musalsalât* (not mentioned by Hâj. Khal.), and other works:—

تا شرح مشارق الانوار و کتاب شفاء الصدور و مسلسلات
محمدیین و دیگر مختصرات را تالیف کردم . . .

thought of writing an authentic biography of the Prophet. With this view, after thoroughly studying the Qur'an and the books of traditions, he wrote the work (the original) in the hope of receiving a reward in the next world.

On fol. 119^b the translator narrates that the author, Sa'íd Kázarúní, ever desired to behold the Prophet in a dream, and to hear some genuine Hádiṣ from his lips, in order that he might deliver the same directly from the Prophet without any Isnád or Catena. And this came about on Thursday night the 5th of Safar, A.H. 732 = A.D. 1331.

The work is divided into four Qismis and a Khátimah.—

QISM I.

Account of the creation of the Prophetic light till the time of Muhammad's birth, divided into eight Bâbs or chapters:—

i. fol. 8^b.

باب اول در بیان کیفیت قاییدن نور نبوت حضرت رسالت صلوات الله و سلامه علیه پیش از وجود و صورت او و ذکر خلق طیبه طیبه او پیش طینه آدم و حدیث صورتهاء پیغمبران علیهم الصلة و السلام

ii. fol. 17^b.

باب دوم در بیان بشارات کتب قدیمه و انبیا و دیگران به بعثت رسول خدای صلی الله علیه وسلم

iii. fol. 22^a.

باب سوم در بیان اخبار جنیان به بعثت حضرت رسالت صلی الله علیه وسلم

iv. fol. 25^b.

باب چهارم در ذکر کیفیت منتقل شدن نور نبوة رسول خدای صلی الله علیه وسلم از اصلاح طیبه بارحام طاهره

v. fol. 40^b.

باب پنجم در غرایب که در مدة حمل حضرت رسالة صلی الله علیه وسلم ل ظهور آمد

vi. fol. 41^b.

باب ششم در ذکر ولاده و طهور بین و برکة حال و کیفیت وضع او صلی الله علیه وسلم

vii. fol. 47^b.

باب هشتم در بیان حوادث که در شب ولادت حضرت رسالت
ظاهر شده

viii. fol. 49^c.

باب هشتم در ذکر نسب و آبا، و امهات آن حضرت و کیفیت
وفاة عبد الله و ذکر اسماء، رسول الله علی الله علیه وسلم

It is divided into the following five Faṣls or sections.—

(1)

فصل اول در ذکر نسب حضرت رسالت صلی الله علیه
و سلم

(2) fol. 51^b.

فصل دوم در ذکر بدران او علیه الصلوٰۃ والسلام

(3) fol. 53^a.

فصل سوم در ذکر مادران حضرت رسالت علیه الصلوٰۃ و
السلام

(4) fol. 54^a.

فصل چهارم در ذکر وفات عبد الله

(5) fol. 54^a.

فصل پنجم در ذکر اسماء رسول خدای صلی الله
علیه و سلم

QISM II.

Events from the time of his birth to his mission, divided into nine
Bâbs:—

i. fol. 55^b.

باب اول در بیان انجه در میال ولادت او حادث شده

ii. fol. 56^a.

باب دوم در بیان حدیث حلیمه و ارضاع و کیفیت کاهن و
غیر آن

iii. fol. 64^a.

باب سوم در بیان انچه در سال سوم از مولد حضرت رسالت
بوده — در آن سال شق صدر واقع شد

iv. fol. 67^a.

باب چهارم در بیان انچه در سال چهارم و پنجم و ششم از مولد
حضرت رسالت صلی الله علیه وسلم بوده — و در این سال بعد هر
سالی فصلی است

v. fol. 68^b.

باب پنجم در بیان آنکه در سال هشتم از مولد حضرت رسالت
بوده — و حکایت میث بن ذی یزن

vi. fol. 72^a.

باب منشم در بیان انچه در سال هشتم تا آخر سال یازدهم از
مولد حضرت رسالت علیه الصلوٰۃ والسلام بوده

vii. fol. 74^b.

باب هشتم در بیان انچه در سال دوازدهم تا آخر سال بیست
و سوم از مولد حضرت رسالت بوده

viii. fol. 77^b.

باب هشتم در بیان انچه در سال بیست و پنجم از مولد حضرت
رسالت بوده و قصه راهب و تزویج خدیجه و ذکر اولاد رسول الله
صلی الله علیه وسلم

ix. fol. 81^b.

باب نهم در بیان انچه در سال می و پنجم تا آخر چهل سالگی
حضرت رسالت صلی الله علیه وسلم بوده

QISM III.

Events from the time of his prophetic mission till his stay in Mecca,
divided into nine Babs:—

i. fol. 83^b.

باب اول در ذکر امارات نبوة او صلی الله علیه وسلم

ii. fol. 88^a.

باب دوم در بیان اینچه در مال اول از نبوة حضرت رسالته صلی الله علیه و سلم بوده — و صفة نزول وحی و ذکر آن کس که اول مسلمان شد

iii. fol. 95^b.

باب سوم در بیان اینچه در سال چهارم و پنجم از نبوة حضرت رسالته صلی الله علیه و سلم واقع شده — و مکاره که از مشرکان کشید — و کیفیت هجرت به حبشه

iv. fol. 102^a.

باب چهارم در بیان اینچه در سال ششم و هفتم از نبوة بوده — و ذکر اسلام حمزه و عمر رضی الله عنهم

v. fol. 106^b.

باب پنجم در بیان اینچه در سال هشتم از نبوة حضرت رسالته صلی الله علیه و سلم بوده — و ذکر عهد کردن قریش بر دشمنی بی هاشم و بیی مطلب

vi. fol. 110^b.

باب ششم در بیان اینچه در سال دهم از نبوة بوده و وفاه خدیجه و ذکر ثقیف و جماعت چنیان و تزویج عایشه و موده رضی الله عنهم

vii. fol. 115^b.

باب هفتم در بیان اینچه در سال یازدهم از نبوه واقع شده

viii. fol. 116^b.

باب هشتم در بیان اینچه در سال دوازدهم از نبوه واقع شده — و ذکر معراج — و کیفیت فرض شدن بمار در آن سب

ix. fol. 125^b.

باب نهم در بیان اینچه در سال سیزدهم از نبوه بوده است

QISM IV.

Events of the Prophet's Hijrah years, divided into eleven Bâbs:—

i. fol. 128^a.

باب اول در بیان انچه در سال اول از هجرة بوده

ii. fol. 159^a.

باب دوم در بیان انچه در سال دوم از هجرة بوده و ذکر نکاح و دامادی علی با فاطمه رضی الله عنهم و تحویل قبله و فریضه رمضان و غزاء بدر

iii. fol. 179^b.

باب سوم در بیان انچه در سال سوم از هجرة بوده و ذکر تزویج حفصه و غزاء احد و ذکر حمزه و دیگر صحابه رضی الله عنهم

iv. fol. 192^a.

باب چهارم در بیان انچه در سال چهارم از هجرة بوده و ذکر خروقات و تزویج ام مسلمه رضی الله عنها

v. fol. 200^b.

باب پنجم در بیان انچه از سال پنجم از هجرة بوده از خروقات و نزول تیم و قصه بهتان که در حق عایشه رضی الله عنها گفتند و ذکر تزویج زینب بنت حبیش و قصه متعلق

vi. fol. 218^b.

باب ششم در بیان انچه در سال ششم از هجرة بوده و بعض رسائل بملوک اطراف و غزاء حدیبیه و اسلام ایوب هریره رضی الله عنہ

vii. fol. 235^b.

باب هفتم در بیان انچه در سال هفتم از هجرة بوده — و ذکر غزاء خیبر و قصه تعریس و تزویج ام حبیبه رضی الله عنها

viii. fol. 242^b.

باب هشتم در بیان انچه در سال هشتم از هجرت بوده و ذکر
غزوه، فتح و خنین و طائف و ولاده ابراهیم

ix. fol. 250^a.

باب نهم در بیان انچه در سال نهم از هجرت بوده و ذکر وفود
و قصه بنویل و حدیث کعب بن مالک و حج ابی بکر رضی الله
عنه

x. fol. 277^a.

باب دهم در بیان انچه در سال دهم از هجرت بوده و ذکر ومود
و قصه جسته الوداع

xi. fol. 285^a.

باب یازدهم در بیان انچه در سال یازدهم از هجرت بوده و
ذکر مسیله و عنسی و ذکر مرخص حضرت رسالته علی الله علیه
و سلم و حالات و عوادت که در آن زمان جاری شد و قصه وفاد

Khatimah, or conclusion, on the respect and veneration due to the Prophet, his miracles, etc., divided into seven Faṣls or sections. In the Arabic original, British Museum copy (*loc. cit.*), it is divided into nine Faṣls:—

1. fol. 311^a.

فصل اول در بیان ثنای خدای تعالیٰ و اظهار بزرگی و قدر
آنحضرت نزد حق عز منانه و تعالیٰ

2. fol. 312^a.

فصل دوم در بیان بعضی از معجزات پیغمبر علی الله علیه
و سلم

3. fol. 320^a.

فصل سوم در بیان رعایة حقوق حضرت رسالته علی الله علیه
و سلم که بر خلق واجب و لازم است

4. fol. 326^a.

فصل چهارم در ذکر لزوم محنة حضرت رسالته علی الله علیه
و سلم و فواید بسیار

5. fol. 333^b.

فصل بیجم در بیان صلوات بر رسول الله صلی الله علیه و
سلم و ذکر فرض و استحباب و فضایل و کیشیة آن و منمہ
تارک آن

6. fol. 339^c.

فصل ششم در بیان اینچه در حق حضرة رسالت صلوات الله و
سلامه علیه سبّ و نقح بود و تکثیر غایب و سب کنندہ و
مکنیب آنحضرۃ و تادیب آن کس که اضافت و نسبت غیر لائق
باًن حضرت کند و ذکر سبّ یغمیران و مدائکه علیهم السلام و
اهل بیت و صاحبہ رضی الله عنہم اجمعین

7. fol. 353^a.

• فصل هفتم در ذکر عومن النبي صلوات الله و سلامه علیه في
الاولین والآخرين

This valuable old copy is dated A.H. 841. The Dals are generally
marked with a diacritical point.

The colophon runs thus:—

تم کتاب مولود النبي صلی الله علیه و سلم بعون الملك
المعبد علی ید اخعش عباد الله اصلاح الله مشانه في آخر يوم
الشلتا رابع عشرین شهر صفر ختم بالخير و الظفر لسنة احدی و
اربعین و ثمانائة الهجریه —

Corrections and marginal notes are to be found throughout the
copy.

Written in a clear and beautiful Naskh, within gold-ruled borders,
with an illuminated head-piece at the beginning.

No. 485.

fol. 273; lines 23; size $10\frac{1}{2} \times 6\frac{1}{4}$; $7\frac{1}{4} \times 3\frac{3}{4}$.

درج الدور

DURJ-UD-DURAR.

A unique copy of a detailed history of Muhammed, written in A.H. 858 = A.D. 1454, by Amir Sayyid Aşil-ud-Din 'Abd Ullah bin 'Abd-ur-Rahmān al-Husayni ush-Shirāzi. امیر سید اصیل الدین عبد الله بن عبد الرحمن الحسینی الشیرازی.

Beginning:—

اللهم صل على شجرة اصلها اصيل و فرعها نبيل و غارتها
جبرئيل و حارسها رب جليل الن

The full title of the work as given in the preface is:—

درج الدر و درج الغر في بيان ميلاد سيد البشر

عبد الله بن عبد الرحمن الحسینی المشتهر بـ کل لفظ باصیل الواقع
Shiráz, and was a pious man of vast learning, well versed in Tafsir, Hadiṣ and Inshâ. During the time of Sultân Abû Sa'îd he came to Herat, where he spent a great portion of his life. Khwând Amir, in his Habib-us-Siyar, vol. iii., Juz 3, p. 335, speaks highly of the author's literary achievements, and states that besides delivering religious sermons once a week in the Masjid of Gauhar Shâd Agâ, Aşil-ud-Dîn, in every month of Rabî I., used to read his Milâd i Nabî (history of Muhammed) which was attentively listened to, and highly appreciated, by large assemblies. According to Halib-us-Siyar (*loc. cit.*) the author wrote another work entitled رسالت مزارات شیراز. His brother's son Amir Sayyid 'Aṭâ Ullah-ul-Husaynî, the author of the well-known work Rauḍat-ul-Aḥbâb, is mentioned later on (No. 496). Aşil-ud-Dîn died on the 17th of Rabî II., A.H. 883 = A.D. 1478. See also Hâj. Khal., vol. iii., p. 222, where the author's death is placed in A.H. 884. 'Ali Shir Qâni' in the preface to his Tuḥfat-ul-Kirâma speaks highly of Aşil-ud-Dîn's Durj-ud-Durâr.

In the preface the author states that he first wrote a history of Muhammad entitled **كتاب المجتبى في سيرة المصطفى**, which he based on most reliable and authentic sources, and which was so highly appreciated that every year in Rabi' I. it was read in the assemblies of learned men, kings, ministers and nobles, but as the work, which he had divided into twenty-eight chapters (*majlis*), was an exhaustive one, he intended to make an abridgement of it so that it might be more conveniently read and more accessible to the public. This idea, the author says, he cherished for a long time, but on account of various cares and troubles consequent on his separation from home and relatives, he could not carry out his plan. Towards the end of A.H. 858 = A.D. 1454, during the time of Sultân Abû Sa'îd's reign, when the author went to Herat, some drafts of his extracts from the *Mujtabâ* were once read in one of the assemblies organised by Shâd Mulk Begam, and met with instant applause even from the Begam herself, who is thus designated by the author:—

بالملازمت نواب كامياب حضرت مهد علیا و متر عظمي . . .
مستخدمة ملطيين زمان مربيه خواقيين دوران . . . شاد ملك
بيكم ابنة السلطان بن السلطان ناشر مناشير العدل و
~~الحسن~~ . . . الوacial الي جوار الرعمة الرعيم الرعن مغيث
الملكة و الدنيا و الدين محمد سلطان ابن السلطان السعيد الحميد
البرور المنتجي الي فراديس القدس بامداد عنایة الملك الكبير
غیاث الدولة و الدنيا و الدين امير زاد جهانگیر ابن السلطان
الاعظم المغفور و الخاقان الراكم المشكور صاحب قران اقاليم
السلطنة و الایالة . . . قطب محور السلطة و الدنيا و الدين امير
تیمور کورکان خلد الله تعالى ظلال عصمتها و معدنها علي مفارق
الانام . . . الخ

Thus encouraged the author at once set himself to the task and wrote the present abridgement, dividing it into twelve sections (majlis). He dedicated it to Shād Mulk Begam. He adds that in writing it he has made suitable alterations and valuable additions from authentic sources, and has inserted throughout verses mostly of his own composition. The author concludes each majlis with the praise of his patroness, Shād Mulk Begam.

The author does not clearly mention the subjects treated in each majlis, nor are they indicated by any headings or rubrics; but from a detailed table of contents attached in a different hand at the beginning of the MS. we can make the following extract:—

MAJLIS I.

fol. 13^a.

وصیت در نهادن نور محمدی علی الله علیه و سلم از شیخ
قا عبد الله

MAJLIS II.

fol. 24^b.

نقل صمیة آدم علیه السلام در احوال آنحضرت علی الله
علیه و آله و سلم

fol. 25^c.

ذکر بشاروت نوح نبی و ابراهیم علیهم السلام بوجود شریف
علیه السلام

fol. 26^d.

ذکر بشاروت توریت و زبور و انجیل بوجود شریف علیه السلام

fol. 29^e.

شاهد اول حکایت تبع اکبر و اخبار یهود

fol. 30^f.

شاهد دوم حکایت سیف ذی یزن حاکم عبشه

fol. 32^g.

نقل ابو عامر راهب از زبان چنیان

fol. 34^h.

ذکر واقعه مرثد بن عبد کلال و تعبیر کردن کاهنه خواب او
را و خبر دادن او از ظهور نبوت سید البشر

fol. 36ⁱ.

ذکر خواب عبد المطلب و دلالت آن بر وجود سید المرسلین

fol. 40^j.

علامات و امارات مدت حمل آنحضرت علی الله علیه و سلم

fol. 41^k.

عوادت و وقایع و کرامات شب ولادت آنحضرت علیم

MAJLIS III.

fol. 54^a.

در ذکر کشیدن آنحضرت شیر مادر خود آمنه هفت روز

fol. 54^b.

بیان داد قبایل عرب و بردن حلیمه آنحضرت را با پرده دایکی

fol. 58^a.

در سال ششم از ولادت آمنه را داعیه پرسش خویشان مادری
پدید آمد

fol. 58^b.

در سال هفتم از ولادت خواجه کائنات عبد المطلب با بعضی
از اشراف مکه چهت تهنیت سلطنت سیف بن ذی یزن بجانب
• حبشه رفتند

fol. 58^c.

در سال هشتم از ولادت عبد المطلب فوت شد

fol. 59^a.

در سال نهم بقولی آنحضرت صلم همراه ابو طالب متوجه
جانب شام شد —

fol. 59^b.

در روایتی در سال یازدهم نوبتی دیگر شق صدر بوقوع پیوست

MAJLIS IV.

fol. 72^b.

ذکر مبدأ منامات نبویه و بیان حکمت آن و ذکر خار عرا و
ذکر تعبد آن حضرت پیش از نبوت

fol. 74^a.

ذکر نزول و ظهور جبرئیل بر آنحضرت صلم

fol. 76^a.

ذکر اسلام ورقه بن نوفل و ذکر توفیق اسلام خدیجه کمیری و
ذکر اسلام علی بن ابی طالب رض و ذکر اسلام ابی بکر صدیق
رض و جمعی که بعد ازو مسلمان شدند و ذکر عشت نزول
و حی —

fol. 78^b.

ذکر هجرت مسلمانان بحسبه و ذکر مراجعت مهاجران بهمکه

fol. 79^a.

ذکر اسلام حمزه بن عبدالمطلب و عمر خطاب رش

fol. 81^a.

ذکر واقعه بعاث و ذکر غلبه فارس بر اهل روم و ذکر معاهده
قریش و محبوس کشتن پیغمبر و بنی هاشم و بنی المطلب در
شعب ابو طالب و ذکر خروج ایشان از شعب و ذکر وفات ابو
طالب —

fol. 84^a.

ذکر سال وفات خدیجه کبری و شمه از فضایل او و ذکر اولاد
او از پیغمبر صلم

fol. 86^b.

ذکر شدت معادات قریش و کثالت ابو لهب آنحضرت صلم
را و آمدن آنحضرت صلم بقبیله قحطان (قحطان) و توجه فرموده
بجانب طائف —

fol. 58^a.

ذکر رسیدن وغد چن بملزمت پیغمبر صلم و اسلام ایشان و
ذکر رسیدن جنیان بملزمت پیغمبر در مکه

fol. 88^b.

ذکر توجه آنحضرت از بطن نسله بجانب مکه

fol. 89^a.

ذکر تزوج عایشه صدیقه و سوده و ذکر اسلام انصار

MAJLIS V.

fol. 93^b.

بیان قصه معراج آنحضرت صلم

fol. 102^b.

بیان بیعت عتبه ثانیه

MAJLIS VI.

fol. 110^a.

ذکر خروج پیغمبر صلم با ابو بکر رض از خار و رفتن ایشان
بمدینه

fol. 120^a.

ذکر و فاتح و فضائل عایشه صدیقه رض

fol. 121^b.

ذکر حوادث مال دویم از هجرت و ذکر تزویج علی بن ای
طالب و فاطمه زهرا

fol. 125^a.

خزوة بدر کبری

MAJLIS VII.

fol. 135^a.

خزواست آنحضرت

fol. 152^b.

ذکر تولد حضرت حسین بن ای طالب

MAJLIS VIII.

fol. 158^b.

قصه زید و زینب رض

fol. 160^a.

خزواست

fol. 176^a.

فرستادن آنحضرت صلم رسائل بهرقل و کسری و خیرهمان
و مضمون مکتوب هرقل و دیگران

MAJLIS IX.

fol. 184^b.

خزوة خیر

fol. 189^b.

بيان زفاف ام جیبه دختر ابو سفیان

fol. 194^b.

بيان خزوة فتح مکه

fol. 291^a.

خزوءه حنین

fol. 205^a.

بیان تولد ابراهیم پسر آن حضرت و وفات زینب و کفن او

MAJLIS X.

fol. 211^c.

بیان خزوءه تبوک

fol. 217^b.

فرستادن علی بن ابی طالب را با جمعی بقیة طی

fol. 218^b.بیان فرستادن آنحضرت سلمع ابو بکر صدیق را با سیصد نفر بمکه
برای حجfol. 220^a.بیان آمدن مسیلمه کذاب بمدینه و التمام خلافت نمودن از
حضرت و مایوس شدنfol. 221^a.

بیان توجه معاذ بن جبل از اکناف یمن

fol. 221^a.

بیان عجه الوداع

fol. 225^b.

قصه خدیر خم

fol. 226^b.

بیان ماکولات و مشروبات و ملبوسات آنحضرت

fol. 231^b.

بیان وقایع کلیه که در آخر عمر مید المرسلین واقع شد —

fol. 232^a.بیان رفتن خالد بن الولید با جمعی بسر طایحه که دعوی نبوا
کردہ بود

MAJLIS XI.

fol. 237^a.

بيان اسماء شريف كه نود و هفتند والقاب مستطاب نبوت ماتب
صلع

fol. 241^a.

بيان افعال و اوضاع آنحضرت منقسم بچند قسم است

MAJLIS XII.

ذكر وفات آنحضرت صلي الله عليه وسلم

fol. 268^a.

بيان مفصلات انافت البيت و متصرفات آنحضرت صلم از
اسلجه و دواب و غيرهم

Written in a beautiful minute Nasta'liq.

Not dated, apparently 12th century A.H.

The seal of a certain Muhammed Ashraf 'Ali, dated A.H. 1260, is
affixed at the beginning as well as at the end of the MS.

No. 486.

fol. 582 ; lines 25 ; size 13 x 8½ ; 9¾ x 5½.

معارج النبوة

MA'ÂRIJ-UN-NUBUWWAT.

A detailed history of Muhammed.

معارج النبوة The full title of the work given by Rieu, p. 149, is
في مدارج النبوة ; but in the preface of the present copy, as well as
in the following copy, the work is correctly styled في معارج النبوة
مدارج الفتنة.

مولانا معین بن حاجی محمد الفراہی Author: Mu'in bin Hajji Muhammad ul-Farahî,

Beginning :—

وَبِنَا آتَاهُ مِنْ لَدُنْكَ رَحْمَةً وَهِيَ لَنَا مِنْ أَمْرِنَا رَشْدًا — حَمْدِيَّةٌ
صَافَّ لِطَائِفِ الْجَعْلَى

Maulānā Mu'in-nd-Dīn ul-Farāhī, better known as Mu'in-ul-Miskīn, was the son of Maulānā Sharaf-nd-Dīn Hājjī Muḥammad ul-Farāhī, a man of great learning in the time of Mirzā Abul Qāsim Bābur. Mu'in's brother, Maulānā Niżām-nd-Dīn Muḥammad (d. A.H. 900 = A.D. 1494), also a learned man of considerable reputation, was the Qādī of Herat for a long time, which post Mu'in held, after his brother's death, for one year. Mu'in is said to have been a man of encyclopædic knowledge, and as such he is very highly spoken of by the author of the Ḥabib-us-Siyar. He also composed poetry in which he adopted the poetical title of Mu'in, and he is said to have been an expert in writing swift hand. Mu'in was reverenced for his piety, and it is said that on Fridays, when he used to deliver religious lectures in the Jāmi' Masjid of Herat, large numbers of nobles and men of high rank listened spell-bound by his eloquence. He died in A.H. 907 = A.D. 1501, and was buried by his brother's side in the tomb of Khwājah 'Abd Ullah Anṣārī. See Ḥabib-us-Siyar, vol. iii., Juz 3, p. 338.

In the preface the author, after dwelling at length upon the praise of God and the Prophet, states that he had spent more than thirty years in the study of tradition, and had collected materials for two works which were not ready for publication, viz., a commentary on the Qur'an called *تَشْسِير بَعْر الدُّرر*, and a collection of forty traditions, *أَرْبَعين*.

مسَمِّي بِرُوضَةِ الرَّاعِظِينَ فِي احَادِيثِ سَيِّدِ الْمُرْسَلِينَ. He further adds that he was very strongly urged by an eminent doctor of the Muhammāden law to write a history of Muḥammad. He accordingly began the present work in Rabi' I., A.H. 891 = A.D. 1486 (but see Ethé, India Office Lib. Cat., No. 138, where it is said that, according to a note in Ouseley 364, in the Bodleian Library, a considerable portion of the work, corrected and revised by the author himself, already existed in A.H. 866 = A.D. 1461).

In the conclusion of the work Mu'in says that he had intended to write a second volume, giving an account of the first four Khalifs and the Imāms, but was induced by some of his friends to complete the *Bahr-ud-Durār*, for which he had collected sufficient materials.

For the present work see: Hājī Khal, iii., pp. 20 and 513; v., pp. 12, 251 and 608; Rieu, i., p. 149; J. Aumer, p. 100; G. Flügel, ii., p. 391; Stewart's Catalogue, p. 22; Ouseley's Catalogue, Nos. 514-516; Biblioth. Sprenger, No. 133; King's College, Cambridge, No. 109; Ethé, Bodl. Lib. Cat., Nos. 128-130; Ethé, Ind. Office Lib. Cat., Nos. 138-144. A Turkish translation of the work is mentioned by Hammer, *Jahrbücher*,

vol. 71, Anz. Blatt., p. 50, and has been printed at Constantinople, A.H. 1257.

The work is divided into a *Muqaddimah*, four books (*Rukn*) and a *Khātimah*. The contents are as follows:—

Muqaddimah, in five chapters (فصل):—

(1) Praise of God, fol. 7^a.

فصل اول در تمجیدات

(2) Invocations, fol. 18^a.

فصل دوم در مناجات باری تعالیٰ

(3) Praises of Muḥammad, fol. 32^b.

فصل سیم در نعوت مسید کائنات علیه افضل الصلوة

(4) Muḥammad's special qualities and distinctions, fol. 47^b.

فصل چهارم در خصایص و فضائل حضرت رسالت
پناهی

(5) On rewards for praising Muḥammad and praying for him, fol. 68^b.

فضل پنجم در بیان فضائل صلوة بر حضرت صلی الله علیه وسلم

Rukn I., in eight chapters (*Bâbs*):—

(1) The Prophetic light which transmigrated into Muḥammad through other prophets, fol. 81^b.

باب اول در ذکر کیفیت خلق نور محمدی صلی الله علیه وسلم

(2) Adam, fol. 88^a.

باب دوم در ذکر خلق آدم

(3) Shīṣ and his descendants down to Idris, fol. 115^a.

باب سیم در بیان ولادت شیث و احوال و اوضاع فرزندان او بطنی بعد بطنی تا بادریس پیغمبر علیه السلام

(4) Idris, fol. 124^a.

باب چهارم در ذکر احوال ادریس پیغمبر علیه السلام

(5) Nûl, fol. 126^a.

باب پنجم در ذکر نوح نبی علیه الصلوٰۃ و السلام

(6) Hûd, fol. 136^a.

باب ششم در بیان احوال هود پیغمبر علیه السلام

(7) Ibrâhim, fol. 140^a.

باب هفتم در بیان احوال ابراهیم علیه السلام

(8) 'Abd-ul-Muttalib, fol. 182^a.

باب هشتم در ذکر عبدالمطلب

Rukn II., in seven Bâbs:—

(1) Prophecies and forebodings of Muhammed's advent, fol. 195^b.

باب اول در ذکر بشایر به بعثت آنحضرت صلی الله
علیه وسلم

(2) Muhammed's names and surnames, fol. 213^b.

باب دوم در ذکر کبیت اسمای و القاب آنحضرت
صلی الله علیه وسلم

(3) Birth of Muhammed, his suckling, weaning and the splitting
of his breast, fol. 215^b.

باب سیم در ذکر ولادت آنحضرت صلی الله علیه و
سلم و ارضاع و فطام و شق صدر

(4) Events from his sixth to his thirteenth year, fol. 231^b.

باب چهارم در وقایعی که از مال ششم
(پنجم wrongly styled) تا مال سیزدهم از ولادت بظهور
رسید —

(5) Events from his thirteenth to his twentieth year, fol. 235^b.

باب پنجم در وقایعات مال سیزدهم از ولادت
آنحضرت صلی الله علیه وسلم تا بسال بیستم

(6) Events of his twenty-fifth year, fol. 240^b.

باب ششم در ذکر واقعاتی که در سال بیست و پنجم
از ولادت بظهور بیومته

(7) Events of his thirty-fifth year, fol. 246^b.

باب هفتم در ذکر وقایع سال سی و پنجم (wrongly styled)
بست و پنجم آنحضرت صلی الله علیه
و سلم

Rukn III., in five Babs:—

(1) Descent of the inspiration, fol. 250^b.

باب اول در نزول وحی بر آنحضرت صلی الله
علیه و سلم

(2) Events of the fifth year of the Mission and the emigration
of some of the companions to Abyssinia, fol. 267^b.

باب دوم در ذکر وقایع سال پنجم از بعثت
هجرت (wrongly called) آنحضرت و بیان مهاجرت
اصحاب بجانب حبشة

(3) Events from the seventh to the tenth year of the mission,
fol. 280^a.

باب سیم در وقایع سال هشتم تا سال دهم از بعثت

(4) The Mi'râj, fol. 294^b.

باب چهارم در ذکر معراج حضرت رسالت صلی
الله علیه و سلم

(5) The second covenant of the 'Aqibah and the emigration of
some companions to Madinah, with an account of the
other events of the thirteenth year of his mission,
fol. 359^b.

باب پنجم در ذکر عقبه ثانیه و هجرت اصحاب
بجانب مدینه سکینه و باقی واقعاتی که در سال
سیزدهم از بعثت بظهور بیومته

Rukn IV., in fourteen Bâbs:—

(1) The Hijrah, fol. 363^b.

باب اول در هجرت آنحضرت صلی الله علیه و مسلم

(2) Events of the first year of the Hijrah, fol. 371^a.

باب دوم در واقعات سال اول از هجرت

(3) Events of the second year of the Hijrah, fol. 377^b.

باب سیم در واقعه سال دویم از هجرت مید
المرسلین صلی الله علیه و مسلم

(4) Expedition of Badr, fol. 383^b.

باب چهارم (سیم) در اموری که در
خزو بدرواقع بوده

(5) Events of the third year of the Hijrah, fol. 404^a.

باب پنجم (چهارم) در ذکر واقعه
مال سیم از هجرت آنحضرت صلی الله علیه و مسلم

(6) Battle of Uhud, fol. 407^a.

باب ششم (omitted here) در ذکر غزو موحشہ احد

(7) Events of the fourth year of the Hijrah, fol. 422^a.

باب هفتم (پنجم) در واقعه سال
چهارم از هجرت

(8) Events of the fifth year of the Hijrah, fol. 428^b.

باب هشتم (ششم) در بیان واقعه
مال پنجم از هجرت نبویه صلی الله علیه و مسلم

(9) Events of the sixth year of the Hijrah, fol. 446^b.

باب نهم (هفتم) در بیان واقعه سال
ششم از هجرت خضرت محمدیه صلی الله علیه و مسلم

(10) Events of the seventh year of the Hijrah, fol. 462^b.

باب دهم (هشتم) (wrongly styled) در وقایع مال
هفتم از هجرت حضرت رسولت صلی الله علیه وسلم

(11) Events of the eighth year of the Hijrah, fol. 473^a.

باب یازدهم (نهم) (wrongly styled) در وقایع مال
هشتمن از هجرت حضرت رسولت صلی الله علیه وسلم

(12) Events of the ninth year of the Hijrah, fol. 498^b.

باب دوازدهم (دهم) (wrongly styled) در وقایع مال
نهم از هجرت حضرت رسولت صلی الله علیه وسلم

(13) Events of the tenth year of the Hijrah, fol. 514^b.

باب سیزدهم (یازدهم) (wrongly styled) در ذکر وقایع
مال دهم از هجرت حضرت رسولت صلی الله علیه
وسلم

(14) Events of the eleventh year of the Hijrah, fol. 521^b.

باب چهاردهم (دوازدهم) (wrongly styled) در وقایع
مال یازدهم از هجرت

Khâtimah, on the Miracles, in two Bâbs:—

(1) Spiritual Miracles, fol. 543^b.

باب اول در معجزات عتلیه حضرت محمدیه صلی
الله علیه وسلم

(2) Sensible Miracles, fol. 546^a.

باب دوم در بیان معجزات حسی

The work has been repeatedly printed in the East.

Written in clear Nasta'liq on coloured papers, within gold ruled
borders, with an illuminated head-piece.

Dated A.H. 1001.

No. 487.

foll. 224; lines 29; size $15\frac{1}{4} \times 10$; $12 \times 6\frac{1}{2}$.

The first half of the Ma'ārij-un-Nubuwat containing:—

Muqaddimah, fol. 6^b.

Rukn I., fol. 76^b.

This Rukn at the end is dated 1057.

Rukn II., fol. 178^b.

No. 488.

foll. 225-481; lines and size, same as above.

The second half of the same work, being a continuation of the preceding copy:—

Rukn III., fol. 225^b.

Rukn IV., fol. 308^b.

Khâtimah, fol. 452^a.

Both the volumes are the handiwork of the same scribe, and are written in ordinary but distinct Nasta'liq hand, within gold and coloured ruled borders, with a profusely illuminated double-page 'Unwân at the beginning of the first volume, and an illuminated head-piece at the beginning of each Rukn.

A detailed table of contents of both the volumes, comprising thirteen pages, is prefixed to the first volume in a later hand.

No. 489.

foll. 452; lines 18; size $12 \times 8\frac{3}{4}$; $8\frac{3}{4} \times 5\frac{1}{4}$.

سیر النبی

SIYAR-UN-NABI.

A detailed history of Muhammad's life, translated, as stated by Dr. Ethé (India Office Lib. Cat., No. 136), from some Arabic original. The MS. is defective at the beginning as well as at the end, and consequently the name of the author or the translator could not be traced.

The authorities or sources quoted in the course of the narrative are numerous; e.g. Muhammad bin Sirin (*d. A.H. 110 = A.D. 728*); Bukhārī (*d. A.H. 256 = A.D. 869*); Bayhaqī (*d. A.H. 458 = A.D. 1066*); Ibn-i-‘Asākir (*d. A.H. 571 = A.D. 1176*); Sirāj-ul-‘Uqūl by Muhammad bin Muḥammad-ul-Barri (*d. A.H. 576 = A.D. 1180*); ‘Abd-ul-‘Azīz Mundirī (*d. A.H. 656 = A.D. 1258*); Zāhidī (*d. A.H. 658 = A.D. 1259*); Yāfi‘ī (*d. A.H. 768 = A.D. 1367*); Dāmīrī (*d. A.H. 808 = A.D. 1405*); Majd-ud-Dīn Firuzabādī (*d. A.H. 817 = A.D. 1414*), and many others. Verses from Persian poets, viz. ‘Attār, Nizāmī, Sa‘dī, Hāfiẓ and Jāmī (*d. A.H. 898 = A.D. 1492*) are quoted throughout.

The work is divided into forty-five Faṣls and a Khātimah. The first four Faṣls are missing and the MS. abruptly opens thus in the middle of the fifth Faṣl:—

تا بروم و اوردا باز مکه آوردم آنمرد کفت اینک شتر من
ایستاده بران سوار شو و برو مطلب برنشست و میراند الله

(6) fol. 11^a.

فصل ششم در ذکر حمل حبیب الله و وفات پدرش عبد الله

(7) fol. 14^a.

در بیان کیفیت ولادت آنصاحب سعادت

(8) fol. 22^b.

در ذکر حواله که در شب ولادت آن اختو برج سعادت
ظاهر شد —

(9) fol. 27^a.

در بیان اراضع و کیفیت احوال مرضعه او صلم

(10) fol. 36^a.

در بیان شق صدر شریف و شرح میئه با مسکینه آن الطف
از هر لطیف

(11) fol. 39^b.

در بیان وفات آمنه و کفالت عبدالمطلب آنحضرت صلم

(12) fol. 43^b.

در بیان وفات عبدالمطلب و کفالت کردن ابو طالب حضرت
رسالت را صلم

- (13) fol. 48^a. در بیان تجارت آنحضرت بیضاعت خدیجه و فرود آمدن قبّه آسمانی
- (14) fol. 54^a. در بیان تعمیر کعبه و کیفیت بناء آن
- (15) fol. 65^a. در بیان زمان بعثت آنحضرت و کیفیت بدایت وحی برآن صاحب درایت علیه شریف التمیه
- (16) fol. 72^b. در بیان کیفیت نزول وحی
- (17) fol. 74^b. در بیان اخبار اهال کتاب و هواتف و جنیان و وحوش بیابان
- (18) fol. 83^a. در بیان حوادث که در زمان بعثت وقوع یافته
- (19) fol. 87^b. در اجھار دعویت خیر البریه شرایف التمیه و ذکر مصابر سیم رض
- در اجھار دعویت خیر البریه شرایف التمیه و ذکر مصابر سیم رض
- (20) fol. 100^a. در بیان هجرت عصاپه صحابه بحبشه
- (21) fol. 104^b. در بیان محاورات قریش با آنحضرت و افتراحت ایشان ازو صلم
- در بیان وقایع مآل هفتم از نبوی و غالب آمدن لشکر فارس بروم و معاہدت قربیشیان مذموم
- (22) fol. 110^b. در بیان وفات ابو طالب و خدیجه وتوجه آنحضرت بطایف و دعویت جن و پریان و مزاوجت با سوده
- (23) fol. 115^a. در بیان معراج ان سراج و هاج صلم
- (24) fol. 122^b. در بیان معراج ان سراج و هاج صلم
-
-
-
-

(25) fol. 142^a.

در ذکر بیعت با اهل مدینه

(26) fol. 145^a.

در بیان مشاورت قریشیان در شان آن حضرت و ذکر کیفیت هجرة آنچنان صلعم بمدینه میمونه با خیر الاصحاب در سال چهار دهم از بعثة

(27) fol. 153^a.

در بیان نزول حضرت صلعم با سکینه بمدینه میمونه و استقبال اهل انجا و ذکر روزه عاشورا و شرح ازان و زفاف عایشه و تکلم کرک و حکایت سلمان فارسی رض

(28) fol. 166^b.

در ذکر واقعات سال دوم از هجرت و تزویج فاطمه

(29) fol. 171^a.

در بیان جهاد و مراتب او و اعداد مغازی حضرت نبوی
صلعم

(30) fol. 186^b.

در بیان حال سال سیوم هجرت از غزاء موابق و قتل کعب بن اشرف و نکاح حفظه و غزاء احد و ذکر قتل حمزه و خیر آن —

(31) fol. 200^b.

در ذکر واقعات سال چهارم از هجرت آنحضرت صلعم

(32) fol. 211^a.

در ذکر وقایع سال پنجم از غزوات و نزول آیت تیم

(33) fol. 230^b.

در ذکر وقایع سال ششم از غزاء بیی اللھیان و خابه و نماز استسقا و قتل ابو رافع

(34) fol. 239^a.

در بیان مرستادن نامه بملوک و اعراف

(35) fol. 249^a.

در وقایع سال هشتم

- (36) fol. 254^a. در وقایع سال هشتم
- (37) fol. 268^a. در ذکر وقایع سال نهم از هجرت
- (38) fol. 283^a. در ذکر واقعات سال دهم از آمدن وفود و حجت الوداع
- (39) fol. 299^a. در بیان شهء از اخلاق و صفات و ذکر نبده از شمایل ذات
حضرت صلم
- (40) fol. 306^a. در ذکر بعضی از معجزات طاهرات آنحضرت صلم
- (41) fol. 315^a. در بیان حادثات سال یازدهم از هجرت مشتعل بر مرض
وفاس آنحضرت صلم
- (42) fol. 334^a. در بیان صفت مرض رسول الله و تسامی کیفیت وفاس و
دفن و نماز برو صلم
- (43) fol. 363^a. در ذکر تعظیم صحابه بزرگوار و خلفاء اربعه نامدار و مناقب
محبین و مثالب مبغضین ایشان و بیان دوستی با اهل بیت
- (44) fol. 382^b. در فضیلت صلوة بر سید کائنات علیه شرایف الصلوة و
لطایف التحیاۃ
- (45) fol. 390^b. در بیان دوستی حضرت رسالت صلی الله علیه وسلم و ذکر
غمغواری امت و عزت او در روز قیامت

Khâtimah, fol. 444^b; beginning:—

ای مستمعان میلاد حضرت محمدی وای سامعان مولد جناب
احمدی علیه شرایف التحیاۃ الابدی السرمدی الخ

The Khâtimah (conclusion) is devoted to religious admonitions and prayers to God. The MS. breaks off after some verses of مُنَاجَاتٍ, which begins thus on fol. 451^a :—

کریما بے بخشای بر حال ما
که هستم اسیر کمند هوا

The last two folios are badly damaged and pasted over with paper in several places.

A copy of the work, in two separate volumes, Nos. 136 and 137, is mentioned in Ethé, Ind. Office Lib. Cat.

The present copy is written in clear Nasta'liq, within gold and coloured ruled borders.

Apparently 10th century A.H.

No. 490.

fol. 630; lines 27; size $11\frac{3}{4} \times 6\frac{3}{4}$; $9\frac{3}{4} \times 4\frac{3}{4}$.

مَدَارِجُ النَّبِيَّ

MÂDARIJ-UN-NUBUWWAT.

A detailed history of Muhammad.

By 'Abd-ul-Hâqq bin Sayf-ud-Dîn nd-Dihlawî.

Beginning :—

هُوَ الْأَوَّلُ وَالآخِرُ وَالظَّاهِرُ وَالبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ حَلِيمٌ أَنْعَ

This well-known prolific Indian writer is not only admitted as an authority in traditions by all subsequent Muhammadan doctors, but is equally reckoned a saint of great piety and renown. 'Abd-ul-Hamîd Lâhûrî, in his Bâdshâhî Nâmah, gives us to understand that 'Abd-ul-Hâqq was a descendant of one of Timûr's followers, who remained in Dihlî after the return of that conqueror; but the author himself, in his well-known work Akhbâr-ul-Akhyâr, traces his descent from Âgâ Muhammâd Turk, who came from Bûkhârâ to India during the reign of Sultân 'Alâ-ud-Dîn Khaljî, and received high honours from that king.

In a note, at the end of the copy of his commentary on the *Mishkât* (Rieu, p. 14^a), the author calls himself:—

عبد الحق بن سيف الدين الدهلوi وطنـاً — البخاري اصلـاً —
التركي نسبـاً — الخـفـي مذهبـاً — الصـوفـي مشرـباً — القـادـري طـرـيقـةً —

‘Abd-ul-Haqq’s father, Shaykh Sayf-ul-Din (born A.H. 920 = A.D. 1514, and died A.H. 990 = A.D. 1582), a notable saint, was a disciple of Shaykh Amân Pâni Patî (d. A.H. 957 = A.D. 1550), and composed a Sufic treatise entitled *Anbiyat al-âhadîyah*, a commentary on the *Lawa’îl* of Jâmi. Sayf-ul-Din also composed verses and poems, and wrote two Sufic treatises entitled *Risâlah Makanat al-wâsîl* and *Mâslîha al-wâsîl*.

In his *Akhbâr-ul-Akhyâr* the author gives a full account of his forefathers, and in the conclusion of the same work he furnishes us with a detailed account of his early career, which speaks of his extraordinary ardour for study and his thirst for knowledge. At the age of seventeen or eighteen years he was already well-versed in all the customary branches of Arabic literature, and shortly afterwards learnt the Qur’ân by heart in a year and a few months. In Shawwâl, A.H. 985 = A.D. 1577, he entered the Qâdirî order, and in A.H. 996 = A.D. 1587 went on a pilgrimage to Mecca, where he studied Hâdiṣ under several eminent traditionists of the place. According to the authors of the *Kalimât-us-Ṣâdiqîn*, the ‘Amal-i-Sâlihî and others, ‘Abd-ul-Haqq is the author of more than 100 books. The author himself gives an account of the works composed by himself in a treatise noticed by Rieu, p. 1011^a: Or. 1696; see also Elliot’s History of Ind., vol. vi., pp. 483–492. ‘Abd-ul-Haqq also composed poetry in which he adopted the *takhallus Haqqî*. He died in A.H. 1052 = A.D. 1642, and was buried in the *Haud-i-Shamsî* at Delhi in the tomb which he had himself built.

The work is divided into five sections called *Qismîs*, and a *Takmîlah* or conclusion.

An index of the contents is attached at the beginning of the MS.

The work has been printed at Lucknow, A.H. 1283.

Written in ordinary *Nasta’liq* within coloured ruled borders, with a double-page ‘unwâن and an illuminated head-piece at the beginning.

Dated 15th Rabî’ I., A.H. 1162.

سلطان محمد ولد آقا عبد الكريم

No. 491.

foll. 250; lines 23; size $10 \times 5\frac{3}{4}$; 8×4 .

مدينة العلم

MADÎNAT-UL-'ILM.

A history of the prophet Muhammad, translated from the Arabic work of Shaykh Halîb Ullah Qanuani. روضة النبي

Translator: شیخ محمد بن شیخ پیر محمد فاروقی بلگرامی Shaykh Muhammed bin Shaykh Pir Muhammad Fârûqî Balgrâmî.

The translator states in the preface that as the work of his spiritual guide Shaykh Halîb Ullah Qanuani was written in Arabic, it was not accessible to those who were ignorant of that language. He therefore, with a view to making it more useful, translated it into Persian, with some improvements and alterations. The following passages, with which the work begins, will give a clear idea of its nature and scope:—

الحمد لله الجليل و الصلوة على حبيبه الجميل و اصحابه ذوي التفصيل و آله اولي التكميل — اما بعد می گويد خاکپای طالبان گرامی شیخ محمد بن شیخ پیر محمد فاروقی بلگرامی که نسخه روضة النبي تالیف لطیف پیر و مرشد حقیقی حضرت شیخ حبیب الله قموجی صدیقی قدس الله روحه و افاض علینا فتوحه سبب عبارت عربی بعزمیان طالبان که از عربیت چندان آشنا نمیدارند و در مزرعه دل تغم آرزوی ادرارک مضامین از عبارات حالیات آن میکارند حالی از اشکالی نبود بنا بر آن این حکیر پر تقصیر اولاً عبارت اصل کتاب را از ماخنهاي آن بصحت رسانید بعد از آن جمع اسباب ضروریه نموده باختصار و اقتصار تمام که مقتضی اطالب کلام نگردد شرح حامل الاصل گردانید و در بعض مواضع که مناط گفتگوی و اعتراضات و شباهات اهل اهواه است

داد سخن داده حتی الوضع اسکات نمود و در وقت نگارش این
شرح که مسمی به مدینه العلم است قاموس و صراح و کشف
اللغات و کشاف و بیضاوی و تفسیر حسینی و روضة الاحباب و
مدارج النبوة و صواعق محرقة و صحیح بخاری و مسلم و مشکوہ
المصابیح و جذب القلوب الی دیار المحبوب و خلاصۃ الوفا فی اخباردار
المصطفی تصنیف مید نور الدین علی سمهودی که در ذکر احوال
مدینه متوره مستند شیخ عبد الحق محدث و مأخذ کتاب ثانی
است چنانچه انشاء الله تعالی در خطبه علحده آن خواهم نگاشت
حاضر میداشت و هر جا که احتیاج بیکی از انها می افتاد منقول
را با منقول عنه مطابقت داد و مطالب متروکه را برای اكمال
احوال و اتمام کلام در ضمن شرح ایراد نمود و در بعض مواد
بعنوان مترجم گوید معلم ساخت . . . الن

On fol. 2^a the translator states that the روضۃ النبی of Habib Ullah was composed in Ramadân, A.H. 1120 = A.D. 1708, and divided into a Muqaddimah, two Books and a Khâtimah, which order is maintained in the present translation. The contents of the two Books are thus summarized in the beginning:—

کتاب اول در بیان احوال آنحضرت خلیه السلام از وقت
پیدایش تا زمان وفات وی و سیرت پاران وی که خلفای
راشدين مهدئین اند—کتاب دویم در بیان بنای مسجد رسول
علیه السلام که در مدینه دو بار بنا کرده شد بحضور وی و چهار
بار بعد از وفات او و در بنای منبران مسجد و حجره عایشه صدیقه
که مدفن مقدس است و مسجد مصلی عیدین و مسجد اهالی
قبا و تحریب مسجد ضرار که منافقان ساخته بودند و بازار مدینه و
چاههای آن که رسول علیه السلام از آنها آب نوشیده و دیوار
شهر پناه مدینه که برای محافظت اهالی آن بعضی ملوک اسلامیه
ساخته بودند و غیر ذلك —

The Muqaddimah, treating of the miracles of Muhammad, begins on fol. 2^b.

Book I., on fol. 5^a.

Book II., on fol. 164^a.

Khâtimah, on fol. 247^a.

در ادای زیارت بقیع و شهدای احمد و بعضی احادیث که
دلالت بر قرب ماعت کشند

The following note is found at the end of the copy:—

بفضلہ تعالیٰ به تصحیح رسیدہ من مترجم هذه النسخة المبترکہ
مولوی شیخ محمد اللہ ابادی

Written in a learned Nasta'liq hand.

Not dated, apparently 18th century.

No. 492.

fol. 208; lines 23; size 11 $\frac{3}{4}$ × 9; 9 × 5 $\frac{1}{2}$.

The same.

Another copy of the Madinat-ul-'Ilm, beginning as above.

Muqaddimah, on fol. 2^a.

Book I., on fol. 5^a.

Book II., on fol. 145^a.

Khâtimah, on fol. 206^a.

This copy seems to have been transcribed from the preceding one.
Both the MSS. bear the subscription:—

قد فرغت من تصحیحه يوم الخميس سادس عشر شعبان سنہ
— ۱۱۷۸ هجری —

Written in a careless Indian Nasta'liq.

HISTORY OF THE KHALIFS.

No. 493.

fol. 307; lines 21; size $9\frac{1}{2} \times 5\frac{3}{4}$; $6\frac{3}{4} \times 3\frac{3}{4}$.

فتح ابن اعثم

FUTŪH-I-IBN-I-A'SAM.

An old and correct copy of the history of the immediate successors of Muhammad and of the early conquests by Muslims, from the time of Muhammad's death till that of Hasan, Husayn and Mu'awiyah, and the accession of Yazid, A.H. 60 = A.D. 679. It is translated, as stated in the preface, from the كتاب فتوح of Abū Muḥammad Alīmad bin Aṣam ul-Kūfi, by Muḥammad bin Alīmad ul-Mustaufi ul-Harawī محمد بن احمد المستوفی الھروی.

Beginning:—

الحمد لله الملك القديم المنان الكريم الرؤوف الرحيم هو الاول
والآخر والظاهر والباطن وهو بكل شيء حليم الع

The Arabic original of the work has not been traced, nor is it mentioned by any of the Arabic historians. It is, however, copiously quoted by Persian historians. In the Nigāristān of Qādī Alīmad Gaffārī and the Randat-ul-Ālbāb of 'Atā Ullah, the author of the Arabic original is called (Abū Muḥammad) Alīmad bin Aṣam Kūfi, while according to Ḥabīb-us-Siyar his name was Muḥammad bin 'Alī bin Aṣam. In the Majālis-ul-Mu'minīn of Nūr Ullah Shūstārī he is simply called Alīmad bin Aṣam Kūfi. He is also mentioned by the author of the Taj-ul-Qiṣas, composed in A.H. 475 = A.D. 1082.

Hāj. Khal., vol. iv., mentions the author and the translator in two places, viz., pp. 380 and 385. In the first place, under the work فتوح الشام, he very strangely says that Abū Muḥammad Alīmad bin Aṣam-ul-Kūfi died in A.H. 1003 = A.D. 1594, while in the second

محمد بن علي المعروف باعجم الكوفي place he, in accordance with *Habib-us-Siyar*, calls the author

without giving any date.

According to Frähn, *Indications bibliographiques*, p. 16, Ibn-i-Aṣam died about A.H. 314 = A.D. 926. See also E. Blochet, p. 246.

In the preface the translator says that he spent his youth in the society of great and learned men, and thus acquired a great deal of literary and worldly experience. Having fallen a victim to a series of troubles and miseries he was thinking of passing his old age in pious seclusion, when he secured the patronage of an influential Wazir, whom he designates only by several honorific epithets without mentioning his name :—

مويد الملك قوام الدولت والدين تاج الاسلام وال المسلمين

In A.H. 596 = A.D. 1199, when the Wazir visited the Madrasah of Tāyābād, he sent for the translator and treated him with great kindness and favour. One night when, as usual, learned men were assembled in the presence of the Wazir, an eminent scholar named Kamāl-ud-Dīn happened to read a passage from the *Kitāb-i-Futūḥ* of Khwājah Alīmad bin Aṣam ul-Kāfi. The passage was received with the plaudits of the assembly, and it was decided that the entire work should be rendered accessible to Persian readers. The task of translation was then entrusted to Muḥammad Mustaṣfi, who, in spite of his old age, his cares and his exile, accomplished the task.

Dr. Ethé, in his Bodl. Lib. Cat. No. 124, notices a copy of the work, from which we learn that Muḥammad bin Alīmad ul-Mustaṣfi died after finishing only a small portion of the work; viz., the greater part of Abū Bakr's *Khilāfat*, and was succeeded as translator by one Muḥammad bin Alīmad bin Abū Bakr ul-Kātib ul-Mābarnābādī, محمد بن احمد بن ابو بکر الکاتب المابرنابادی, who continued the translation and brought it to an end. The present copy and that in the Bühār Library (Calcutta) do not contain any such continuation.

It should also be noticed here that the beginning of the Bodl. Lib. copy and other quotations therefrom do not exactly agree with those of the present copy.

The chronicle begins with the election of Abū Bakr to the *Khilāfat*, fol. 2^b, and the whole work is divided by the following rubrics :—

fol. 21^b.

ذكر فتحهای که در زمان صدیق رضی الله
تعالیٰ عنہ مسلمانان را مسلم شد —

fol. 24^b.

ذکر در تسخیر ولایت شام و روم در زمان
صدیق رضی الله تعالیٰ عنہ —

fol. 37^a.

ذکر خلافت امیر المؤمنین عمر بن الخطاب
رضی الله تعالیٰ عنہ

fol. 42^a.

ذکر جنبیدن لشکر فرم و عراق و فتح یافتن
مسلمانان بو ایشان

fol. 53^a.

ذکر فتح حمص از ولایت شام

fol. 54^a.

ذکر جمع گشتن لشکر روم بار دیگر

fol. 77^a.

ذکر وفات بو عبیده جراح رضی الله عنہ

fol. 94^b.

ذکر تعین کردن امیر المؤمنین عمر رضی الله
عنہ ابو موسی اشعری را بر سر عجمیان تا
آن ولایت را فتح کند

fol. 103^a.

ذکر جمع آمدن لشکر عجم بار دیگر بجنگ
أهل عرب

fol. 115^a.

ذکر فتح ولایت ری

fol. 118^a.

ذکر فتح فارس بر دست ابو موسی اشعری

fol. 127^a.

ذکر خلافت امیر المؤمنین عثمان بن عفان
رضی الله عنہ

fol. 134^a.

ذکر ولایت حبشه و خارت آن

fol. 134^b.

ذکر فتح جزیره قبرس بر دست معاویه بن ابو
سفیان

fol. 138^a.

ذکر فتح جزیره ذودوسن هم بر دست معاویه

fol. 139^a.

ذکر جنگی که قسطنطین بن هرقل ملک روم
را با معاویه در دریا افتاد

fol. 143^a.

ذکر فتح جزیره مقلیه بر دست معاویه

fol. 146^a.

ذکر انواع سخنان که در خلافت امیر المؤمنین
عثمان رضی الله عنہ هر کسی در حق
او گفتند —

fol. 182^b.

خلافت امیر المؤمنین علی ابن ابی طالب
رضی الله عنہ

fol. 189^b.

ذکر حرب جمل

fol. 248^b.

ذکر جنگی که میان لشکر امیر المؤمنین
علی رضی الله عنہ و میان لشکر معاویه
بر سر آب افتاد —

fol. 284^b.

سخنی چند در خلافت امیر المؤمنین حسن
بن علی

fol. 292^a.

ذكر اخباری که مشاهیر روات و معارف
 محدثان در مقتل حسین بن علی رضی
 اللہ عنہما روایت کرده اند

For other copies of the work see Rien, i., p. 151; Morley, Descriptive Catalogue, p. 16; Ouseley, Travels, vol. ii., pp. 312, 342; Ouseley's Catalogue, No. 348; Biblioth. Sprenger., No. 32; Critical Essay, pp. 24 and 55; Catalogue of King's College, Cambridge, No. 105; Ethé, Bodl. Lib. Cat., Nos. 124-126; Ethé, India Office Lib. Cat., Nos. 131-133 and 2830; Cat. Codd. Or. Lugd. Batav., v., p. 200; W. Pertsch, Berlin Cat., pp. 421-423. Parts of this translation were published in Oriental Collections, pp. 63 and 160; Wilken's Chrestomathie, p. 152. An Arabic version is found in Gotha (W. Pertsch, Arab. Hdschr., iii., p. 219).

The MS. is written in fine minute Nasta'liq, within gold ruled borders, with an illuminated, but faded, headpiece at the beginning.

Not dated, apparently 16th century.

No. 494.

fol. 311; lines 17; size 7 x 5; 6½ x 3½.

مناقب مرتضوی

MANÂQIB-I-MURTADAWÎ.

The life and virtues of 'Ali bin Abû Tâlib.

Author: امیر محمد صالح الحسینی الترمذی المختلص به کششی

Amîr Muhammâd Shâlih ul-Husaynî ut-Tirmidî, takhallus Kashshâfi.

Beginning:-

خداؤندا عطا کن نشاء ذوق
 که آخازم بنامت نامه شوق

The author was a descendant of the celebrated saint and poet Shaykh Ni'mat Ullah Wali. His father, Mir 'Abd Ullah Tirmidî (died, according to Mir'ât-ul-'Âlamî, A.H. 1025 = A.D. 1616), a celebrated calligrapher, was a disciple of Shaykh Fayd Ullah Sahâranpûrî (died A.H. 1024 = A.D. 1615),

had received the title of Muškin Qalam and the takhallus of Waṣfi from Akbar, and was the author of five Maṣnawis and a Diwān. Like his father, Mir Ṣāliḥ was a good calligrapher and especially skilled in Nasta'liq handwriting. He adopted the takhallus of Kashfi and held high posts under Shah Jahān, in whose reign he died in A.H. 1061 = A.D. 1650). His other work, اعجاز مصطفوي, a history of the prophet Muhammad, the early Khalifs and the Imāms, which he left incomplete, was taken up and finished a century later by Mir 'Abd Ullah bin Mir Hāshim Shāh-Ni'mat-Ullah ul-Ḥusaynī, with the takhallus Wāṣifi, and is noticed in Rieu, p. 154^a.

A copy of the Manāqib-i-Murtaḍawi is mentioned in Morley's Descriptive Catalogue, p. 16.

As his authorities the author quotes:—

— ارشاد المسلمين — شواهد النبوة — روضة الاحباب
حبيب السير — كشف المحبوب — دلائل النبوة — معارج النبوة

and several Sufi poets, such as, 'Aṭṭār, Jalil-ud-Dīn Rūmī, Ni'mat Ullah Wali, Khwājah Muḥammad Gisā Darāz, Khwāja Mu'in-ud-Dīn Chishtī, Sanā'i, Niẓāmī, and many others.

The work is divided into the following twelve chapters:—

در بیان نصوص قرآنی که در شان امیر المؤمنین ... علی این (۱)
ای طالب علیه السلام وارد و نازل شده و ما یتعلق بها on fol. 19^a.

در بیان احادیث نبوی در شان وصی علیه السلام (۲) on fol. 41^b.

در بیان مناقب و فضائل مرتضوی علیه السلام (۳) on fol. 71^a.

در بیان عقد نکاح علی مرتضی با سیده النسا (۴) on fol. 130^b.

در بیان علم و کشف آنحضرت علیه السلام (۵) on fol. 136^b.

خوارق عادات و ظهور کرامات و معجزایات آنحضرت علیه (۶)
السلام, on fol. 173^b.

در بیان زهد و ورع آن امام الشقیلین علیه السلام (۷) on fol. 206^a.

(8) در بیان سخاوت آن وصی علیه السلام on fol. 211^b.

(9) در بیان قوت و شجاعت حضرت مرتضی علیه السلام on fol. 219^b.

(10) در بیان فراست و کیاست امیر المؤمنین علی علیه السلام on fol. 276^b.

(11) در بیان متنمکن شدن آنحضرت علیه السلام بر سریر خلافت صوری و معنوی on fol. 284^b.

(12) This chapter, treating of the history of 'Ali's death, begins on fol. 296^b without any heading.

Written in a clear Nastaliq, within coloured ruled borders, with an illuminated but faded headpiece.

This copy, dated A.H. 1076, was written fifteen years after the author's death.

No. 495.

fol. 355; lines 15; size 9 x 5; 6½ x 3½.

The same.

Another copy of the *Manâqib-i-Murtađawî*.

The usual opening verse:—

خداوند اعطاك نشاء ذوق الح

is preceded by this line:—

بسم الله الرحمن الرحيم سبطان الله العلي العظيم

Contents:—

Chapter I., on fol. 22^a.

" II., on fol. 48^b.

" III., on fol. 82^b.

Chapter IV., on fol. 148^a.

- „ V., on fol. 154^b.
- „ VI., on fol. 197^b.
- „ VII., on fol. 235^c.
- „ VIII., on fol. 240^b.
- „ IX., on fol. 250^a.
- „ X., on fol. 316^a.
- „ XI., on fol. 326^a.
- „ XII., on fol. 339^a.

Written in a careless Nasta'liq, within red coloured borders, with an illuminated headpiece.

Dated A.H. 1108.

No. 496.

foll. 561; lines 22; size $11\frac{1}{2} \times 7$; $7\frac{3}{4} \times 4\frac{1}{4}$.

روضۃ الاحباب

RAUDAT-UL-AHBÂB.

Part of the history of Muhammed, his family, companions, followers and successors, by 'Atâ Ullah bin Faḍl Ullah Jamâl-ul-Ḥusaynî, حطاء الله بن فضل الله جمال الحسيني who completed the whole work in A.H. 900 = A.D. 1494, and dedicated it to the celebrated Wazir Mir 'Ali Shâr.

The author 'Atâ Ullah bin Faḍl Ullah Jamâl-ul-Ḥusaynî was the nephew of Amîr Sayyid Asîl-ud-Dîn 'Abd Ullah ul-Ḥusaynî, a famous traditionist of his age, who came to Herat from his native country Shîrâz at the request of Sultân Abû Sa'îd, and died there in A.H. 883 = A.D. 1478. Khwând Amîr, the author of the Habib-us-Siyar, while speaking of 'Atâ Ullah in the present tense, says that like his uncle Asîl-ud-Dîn, he enjoyed immense fame as a traditionist, and that on account of his piety he was highly respected by the kings and nobles of his time. 'Atâ Ullah was engaged for some years in delivering lectures in the Madrisah-i-Sultâniyah, while once a week he enlightened people by his preachings in the Masjid-i-Jâmi' of Herat. At the time of the composition of the Habib-us-Siyar (A.H. 930 = A.D. 1523), 'Atâ Ullah was living in retirement. His son Amîr Nasîm nd-Dîn Muḥammad, better known as Mirak Shâh, was also a good traditionist and a man of

great piety, and, like his father, used to give lectures in the Madrisah-i-Sultaniyah. See *Habib-us Siyar*, vol. iii., Juz 3, p. 335. 'Atâ Ullah died, according to Rieu, p. 1081, in A.H. 926 = A.D. 1520. See also Ethé, Ind. Office Lib. Cat., No. 145. Mir 'Ali *Shir Qâni'* in his *تحفة الكرام*, fol. 257^a (Lib. copy), composed A.H. 1180 = A.D. 1766, mentions two other works by this Jamâl-ud-Din 'Atâ Ullah; viz. *تحفة الاحياء* and *رياض السير*, and speaks highly of the present work in the preface.

The work has been described by Hammer, *Jahrbücher*, vol. 71, Anz. Blatt, pp. 25-27; and Morley, *Descriptive Catalogue*, p. 15. See also Rieu, i., p. 147, and iii., p. 1081; G. Flügel, ii., pp. 368 and 369; Stewart's Catalogue, p. 21; Dorn, *Das asiatische Museum*, p. 348; Ethé, Bodl. Lib. Cat., Nos. 131-133; Ethé, Ind. Office Lib. Cat., Nos. 145-157; Haj Khal., vol. iii., p. 495; S. Petersburg Catalogue, p. 298. A Turkish translation of the work was published in Constantinople, A.H. 1268; see *Mélanges Asiatiques*, vol. v., p. 470.

The full title of the work, as given in the preface, is **روضة الاحباب**، **في سير النبي والآل واصحابه**، and the whole work is divided into three books called Maqâds. The present MS. contains the first Maqâd and a part of the second Maqâd.

Beginning:—

الحمد لله الذي من على المؤمنين اذ بعث فيهم رسولا منهم
يتلو عليهم آياته الخ

After devoting a great part of the preface to the praise of his patron Mir 'Ali *Shir*, at whose request the work was written, 'Atâ Ullah says that he did not begin the work until he got the permission of his uncle, the aforesaid Aşîl-ud-Dîn, to whom, he says, he was indebted for all his acquirements.

Contents:—

Maqâd I., consisting of the following three chapters (*Bâbs*):—

1. Muhammad's genealogy with an account of the Patriarchs and prophets, fol. 3^b:—

باب اول در بيان نسب اظهر آن سرور و ما يتعلق به

2. Account of Muhammad's birth and a history of his life, fol. 35^b:—

باب دویم در ذکر ولادت آن سرور صلی الله عليه وسلم
و بیان مکان ولادت و کیفیت آن و ذکر شمه از غرایب که

در حین تولد وی بظهور آمده — و ذکر بعضی از حوادث که در شب ولادت آن حضرت واقع شده و شرح نبذه از احوال و وقایع که در مدت حیات آنحضرت صلی الله علیه وسلم رو نموده —

This Bâb concludes with a Khâtimah which begins thus on fol. 307^b —

خاتمه در بیان کیفیت صفات بر آن سرور و فضیلت ثواب آن —

3. Supplementary notices, in eight sections (Faâls) :—

(1) Muhammad's wives, fol. 310^b :—

فصل اول در بیان عدد ازواج و ساری پیغمبر صلی الله علیه و آله وسلم و شرح حال هریک —

(2) His children, fol. 337^a :—

فصل دوم در ذکر اولاد پیغمبر صلی الله علیه و آله وسلم

(3) His miracles, fol. 337^a :—

فصل سوم در بیان فضایل آن سرور و تعداد معجزات

(4) His bodily features and moral qualities, fol. 351^b :—

فصل چهارم در بیان اوصاف و شایل سید اواخر و اوایل صلی الله علیه وسلم —

(5) His prayers and devotion, fol. 355^b :—

فصل پنجم در بیان عبادت آن سرور

(6) His ways of eating and dressing and his social observances, fol. 363^a :—

فصل ششم در طریق پوشیدن لباس و نوشیدن طعام و شراب و کیفیت ملوک آنحضرت در سفر و حضور

معاشرت بازوج و مجالست و مکاله و مصاحبت وی با
اصحاب —

(7) His prerogatives, fol. 376^a:—

فصل (هفتتم در بیان مخصوصات پیغمبر
صلی الله علیه وسلم —

(8) His slaves, freedmen, nurses, governors, scribes,
messengers, Muaddîns, poets, and orators, fol. 379^b:—

فصل (هشتم در ذکر خدام و موالي
و مواضع و عمال و کتاب و رسولان و موزنان و شعرا و
حارسان پیغمبر صلی الله علیه وسلم —

According to the author's statement, found in Rieu's copy, Or. 146,
p. 147, the first Maqṣad was completed on the 11th of Dul Ḥijjah,
A.H. 888 = A.D. 1483.

Maqṣad II., beginning on fol. 386^b:—

لک الحمد يا مسبب الاسباب ولک الشکر يا مفتح الابواب علي
التوفيق للشروع تاليف الدفتر الثاني من كتاب روضة الاحباب

According to the preface in Maqṣad I., it is subdivided into two
Bâbs, viz :—

باب اول در معرفت رجال صحابه رضوان الله عليهم اجمعين
باب دوم در معرفت نساء صحابه رضوان الله عليهما

but this copy contains only the first Bâb dealing with the history of
the companions with their genealogies, as follows:—

Introduction, on the companions in general, fol. 388^a:—

بيان عدالت و فضائل صحابه علي سبیل العوام رضی الله عنهم

Abû Bakr, fol. 391^b; 'Umar, fol. 412^a, with full account of the
conquests in his time; 'Uṣmân, fol. 480^a. It concludes with the account
of 'Uṣmân's death, A.H. 35 = A.D. 655, after which the history of 'Alî,
which is treated here as a separate piece and begins with an illuminated
headpiece, opens thus on fol. 524^b:—

عونک یا لطیف — کلام در بیعت کافه انام با امیر المؤمنین
علی ابن ابی طالب علیہ السلام بر امر خلافت و حکومت خواص
و عوام —

The history of 'Ali is incomplete, closing with the account of the Khutbah delivered by him at Baṣrah after the battle of Jamal, حرب جمل A.H. 36 = A.D. 656 :—

کلام در بیان خطبه گذرانیدن در بصره که بعد از انقضای
حرب جمل حضرت امیر المؤمنین انشا فرمود —

Corresponding to fol. 159^a of the following copy.

The contents of the present copy exactly agree with the one mentioned in Rieu, Add. 7638, p. 148.

Dr. Ethé, has very curiously confounded the second Maqṣad with the third, most probably on account of 'Ali's history being treated as a fresh piecee. It should be remembered that 'Ali belongs to the group of Ashāb, and can by no means come under the heading of Tābi'iin or Tabi-i-Tābi'iin, who are treated by the author exclusively in the third Maqṣad. What I presume to be the case is that Dr. Ethé's copy No. 157, which he says is the complete copy of the third Maqṣad, contains only the first of the two Bâbs of the second Maqṣad. The second Bâb of the second Maqṣad and the whole of the third Maqṣad do not seem to be extant.

A very valuable copy of the Raudat-ul-Aḥbâb, dated A.H. 954 and written by Nasim-ud-Dîn Muḥammad bin Jamāl-ud-Dîn Ḥusaynī, better known as Mîrak Shâh, who in my opinion is no other than the above named son of the present author, is noticed in Ethé, India Office Lib. Cat., No. 145.

The present copy is written in a beautiful Nasta'liq, within gold ruled borders, with an illuminated headpiece and a double-page 'unwân in the beginning.

Not dated, apparently 16th century.

No. 497.

fol. 353; lines 20; size 13 × 9 $\frac{3}{4}$; 10 × 7.

The first Bâb of Maqṣad II. of the Raudat-ul-Aḥbâb containing the history of the first four Khalifs and the twelve Imâms, followed by short notices of Muḥammad's eminent companions.

Beginning as in the preceding copy:—

لَكَ الْحَمْدُ يَا مَسِيبُ الْأَسْبَابِ الْخَ

Contents:—

Introduction, on the companions in general, on fol. 2^a as in the above copy.

Abū Bakr, fol. 5^b.

‘Umar, fol. 25^a.

‘Uṣmān, fol. 86^b.

‘Ali, fol. 122^b.

The contents in this copy, covering foll. 122^b-129^b, and dealing with the accounts of ‘Ali’s birth, his noble habits and supernatural gifts, his wives and children, his sayings and bodily features, are wanting in the preceding copy. The history proper of ‘Ali, with which the second Maqṣad in the preceding copy begins, follows here on fol. 129^b, and the entire portion of ‘Ali’s account in the above copy, occupies here foll. 129^b-159^a. After dealing with ‘Ali’s death (fol. 213^a) the author, with some elaboration, repeats the account of ‘Ali’s wives and children, and brings his narrative to a close with some traditions relating to this Khalifah.

After ‘Ali, who represents the first Imām, follow the other eleven:—

- (1) Ḥasan, fol. 218^a; (2) Ḥusayn, fol. 225^a; (3) ‘Ali Zayn-ul-‘Ābidin, fol. 289^b; (4) Muḥammad Bāqir, fol. 314^a;
- (5) Ja‘far Sādiq, fol. 315^a; (6) Mūsā al-Kāzim, fol. 318^a;
- (7) ‘Ali Rīḍā, fol. 319^b; (8) Muḥammad Taqī, fol. 324^a;
- (9) ‘Ali Naqī, fol. 326^a; (10) Abi'l Ḥasan Muḥammad ibn ‘Ali Naqī, fol. 328^a; (11) Muḥammad Mahdī, fol. 329^a.

The above is followed by short notices, in alphabetical order, of Muḥammad’s eminent companions, beginning with Hamzah ibn ‘Abd-ul-Muṭṭalib (fol. 336^b) and ending with Yāmān bin Jābir.

Written in ordinary Nasta’liq.

Not dated, apparently 18th century.

HISTORY OF THE IMÂMS.

No. 498.

foll. 273; lines 16; size $9\frac{3}{4} \times 6\frac{1}{4}$; $6\frac{3}{4} \times 4$.

روضۃ الشہدا

RAUDAT-USH-SHUHADÂ.

A detailed history of the lives of Muhammad, 'Ali, Fâtimah, Hasan, Husayn and other martyrs, composed in A.H. 908 = A.D. 1502. By Husayn-ul-Kâshîfî.

Beginning:—

ای شربت درد تو دوای دل ما
آشوب بلای تو عطای دل ما
از نامه حمد تو شفای دل ما
وز نام حبیب تو صفائی دل ما

Maulânâ Kamâl-ud-Dîn Husayn bin 'Ali-ul-Wâ'iz-ul-Kâshîfî, مولانا کمال الدین حسین بن علی الوعظ الکاشفی, Kimal al-dîn Husayn bin 'Ali, the author of the well-known work *Anwâr-i-Suhaylî* (composed before A.H. 907 = A.D. 1501), and of several other works, e.g. *Mawâhib 'Aliyyah* (A.H. 899 = A.D. 1493), *Jawâhir-ul-Tafsîr* (A.H. 900 = A.D. 1494), *Makhzan-ul-Inshâ* (A.H. 907 = A.D. 1494), *Akhlaq-i-Muhsinî* (A.H. 910 = A.D. 1504), *Futuwat Nâmah*, etc., was a native of Sabzwâr and lived at Herat during the time of Abu'l Gâzi Sultân Husayn Bâyqarâ (A.H. 873–911 = A.D. 1468–1505). He was an accomplished scholar, and is said to have been well versed in astronomy. He was also an eloquent preacher, and every Friday delivered religious lectures in the Jâmi' Masjid of Herat. Like other men of letters, the author enjoyed the warm favour of Amir 'Ali Shîr Nawâ'i, who, as we know, was a great patron of learning and himself a good scholar and a poet. He died at Herat, A.H. 910 = A.D. 1504. See *Habib-us-Siyar*, vol. iii., Juz 3, p. 341; S. de Sacy, *Calila et Dimna*, préface, p. 42;

Jourdain, Biogr. Univ., xx., p. 435; Hammer, Schöne Redekünste Persiens, p. 275.

The statement that the author wrote the work at the desire of an illustrious prince, Sayyid Mirzâ, found in the preface of Rieu's copy (Rieu, p. 152), is not found here.

The work is divided into the following ten chapters (Bâbs) and a Khâtîmah (conclusion):—

1. On the trials of some of the prophets, fol. 3^a.

باب اول در ابتلای بعضی از انبیا علی نبینا علیهم الصلوٰۃ
و السلام

2. Persecution of Muḥâmmad by the Qurayshites and martyrdom of Hâmzah and Ja'far Tayyâr, fol. 40^b.

باب دوم در جفای قریش و مایر کفار با مسید ابرار علیه صلوٰۃ
ملک الجبار و شهادت امیر حمزة و جعفر طیار

3. On the death of Muḥâmmad, fol. 56^b.

باب سیم در وفات حضرت مسید المرسلین علیه افضل صلوٰۃ
المصلین و علی عترتہ و اسوته اجمعین

4. Life of Fâṭimah, fol. 67^a.

باب چهارم در بعضی از احوال فاطمه از وقت ولادت تا وقت
وفات

5. Life of 'Ali, fol. 79^b.

باب پنجم در طرفی از اخبار مرتضی علی از زمان ولادت
تا زمان شهادت

6. Life of Ḥasan, fol. 98^b.

باب ششم در فضائل حسن و بعضی از احوال وی از ولادت
و شهادت

7. Life of Ḥusayn, fol. 112^a.

باب هفتم در مناقب امام حسین و ولادت وی و بعضی از
احوالش بعد از وفات برادرش

8. Martyrdom of Muslim bin 'Aqil and the slaying of some of his children, fol. 125^b.

باب هشتم در شهادت مسلم ابن عقیل ابن ابی طالب و قتل بعضی از فرزندان او رضوان الله علیهم اجمعین

9. Ilusayn's arrival at Karbalâ and his encounter with the enemies; martyrdom of his children, relatives and others.

باب نهم در رسیدن حسین مظلوم بکربلا و محاربه نمودن با اعدا و شهادت آنحضرت و اولاد و اقربا و مایر شهیدان

10. This last chapter is divided into two sections (فصل) ; the first relating to the fate of the Ahl-i-Bayt ("Family") after the battle of Karbalâ, fol. 227^b.

• فصل اول در واقعی که بعد از حرب کربلا مر اهل بیت را واقع شده

The second deals with the punishment of the murderers of Ilusayn, fol. 255^b.

فصل دوم در عقوبات قاتلان شاهزاده

The Khâtimah, fol. 260^a, deals with a genealogical account of the descendants of Hasan and Hasayn, with meagre notices on the Imâms.

خاتمه در ذکر اولاد بزرگوار سبطین و سلسله نسبت بعضی از ایشان

For other copies of the *Raudat-us-Shuhadâ*, see : Rieu, pp. 152-53; Ethé, Bodl. Lib. Cat., Nos. 134-137; Ethé, Ind. Office Lib. Cat., Nos. 158-162, where, under the last No., a poetical paraphrase of the work in Dakhni verses, by a poet Wali, is noticed.

It has been printed in Lahore, A.H. 1287. A Turkish translation of the work by Muhammed bin Sulaymân ul-Bağdâdi with the *takhallus* *Fudûlî*, and entitled *حدیقة السعدا*, is mentioned in H. Khalfa, vol. iii., p. 500 and p. 41. See also G. Flügel, ii., p. 378, etc.

A fine copy. Written in a clear *Nasta'liq*, within gold and coloured ruled borders, with an illuminated but faded frontispiece at the beginning.

Dated A.H. 976.

No. 499.

foll. 347; lines 17; size $8\frac{3}{4} \times 5$; 7×3 .

The same.

Another copy of Ḥusayn Kāshī's Raudat-uṣh-Shuhadā
Beginning as above :—

اَيْ شَرِبَتْ دَرَدْ تُو دَوَاهِيْ دَلْ مَا الْحَ

The ten chapters into which the work is divided are enumerated in the preface ; but they are omitted throughout the MS., and no blank spaces for them are left.

The Raudat-uṣh-Shuhadā ends on fol. 308^a.

Dated Jamādī II., A.H. 1139.

Scribe صالح

Here follow, in different hands, some extracts from various works.
fol. 309^a-310^a.—An account of the descendants of 'Ali.

Beginning :—

بَأَيْدِيْ دَانِسَتْ كَهْ حَضُورَتْ اَمِيرِ الْمُؤْمِنِينَ اِمَامِ الْمُتَقَبِّلِينَ عَلَيْ اَبِي
ابِي طَالِبٍ عَلَيْهِ السَّلَامُ رَا بَقُول اَشْهَرَ سَيِّ وَشَشَ فَرِزَلَدَ بُودَنَدَ—
هَيْزَدَهَ پَسَرَ وَهَيْزَدَهَ دَخْتَرَ

fol. 310^b. Blank.

fol. 311^a-312^b. Anwari's Qaṣidah.

Beginning :—

مَقْدُرِيْ نَهْ بَالْتَ بَهْ قَدْرَتْ مَطْلَقَ

fol. 313^a-316^b. Blank.

fol. 317^a-347^a. History of Ḥusayn and some other martyrs connected with the battle of Karbalā.

Beginning :—

رَاوِيَانَ اَخْبَارَ جَمْعَرَ سُوزَ وَنَاقْلَانَ اَثَارَ غَمَ اَنْدُوزَ چَنِينَ روَايَتَ
كَرْدَهَ اَنَدَ كَهْ چَوَنَ حَضُورَتَ اَمِيرِ الْمُؤْمِنِينَ اِمَامِ حَسَنِ عَلَيْهِ السَّلَامُ بَرَ زَمِينَ كَرْبَلَهَ
از اَسَپَ بِيفَتَادَ

The MS. once belonged to Nawwāb Sayyid Vilāyat 'Alī Khān of Patna.

No. 500.

foll. 373; lines 25; size $9\frac{1}{2} \times 6\frac{1}{4}$; 7 x 4.

جلاء العيون

JALÂ-UL-'UYÛN.

A history of the prophet Muḥammad, his daughter and the twelve Imâms. By Bâqir Majlîsî.

Beginning:—

متایش بی مثال و انبار سزاوار خداوند بی نیاز بیست آخ

Shaykh-ul-Islâm Mullâ Muḥammad Bâqir Majlîsî ul-Isfahânî, شیخ الاسلام ملّا محمد باقر مجليسی الاصفهانی, was the youngest son of the celebrated Mullâ Muḥammad Taqi Majlîsî ul-Isfahânî.

According to Dr. Ricu, p. 20; Dr. Ethé, India Office Lib. Cat., No. 2668, and some other biographers, Bâqir was born in A.H. 1038 = A.D. 1628. But the author's contemporary biographer, the author of the Shudûr-ul-'Iqyân, vol. ii., fol. 56^a (MS. copy in the Bûhâr Library, Caleutta), who gives a detailed account of Bâqir's life and his works, remarks that the author, in a marginal note on his Bihâr-ul-Anwâr, himself says that some of his friends expressed the date of his birth in the words, جامع کتاب بخار الانوار, which are equivalent to A.H. 1037 = A.D. 1627.

و قال قدس سرّه في حاشيته علي كتاب بخار الانوار عند ذكر هذه التسمية ومن الغرائب انه وافق تاريخ ولادتي عدد جامع كتاب بخار الانوار

His father, who was a great Shî'ah divine and held before him the office of the Shaykh-ul-Islâm of Isfahân, died there in A.H. 1070 = A.D. 1659. His grandfather, Mullâ Maqsûd 'Ali, used the surname of Majlîsî for his takhallus, and after him it was adopted by the descendants of his family, which became known as the "Majlîsî Family of Isfahân." Bâqir was brought up and educated under the direct supervision of his learned father, and wrote numerous works on the Shî'ah doctrine. His grandson, Mullâ Alīmad bin Muḥammad 'Ali ul-Bahbahânî, in his Mir'ât-ul-Ahwâl, fol. 29^a, enumerates forty-nine Persian and nine Arabic

works of this most prolific Shi'ah writer. He was a most zealous apostle of the Shi'ah creed, and the chief promoter of that faith. The same Bahbahâni remarks that Maulâna Shâh 'Abd-ul-'Aziz Dihlawî (*d. A.H. 1239 = A.D. 1824*), in his work entitled تَحْفَةُ اثْنَا عَشَرَةِ, in which he refutes the Shi'ah faith, remarks that the Shi'ah religion may be called the religion of Bâqir Majlisi, because he was the man who lent splendour to it, and that before him it was not so popular.

اگر دین شیعه را دین اخوند باقر مجلسی بگویند رواست —
زیرا که این منصب را او رونق داده است و مسابق برین آنقدر
عظمی نداشت —

Bâqir died at Isfahân, according to some, in A.H. 1110 = A.D. 1698; but the author of the Shudûr-ul-Iqyân, mentioned above, places the author's death in the year A.H. 1111, for which he gives the chronogram غم و حزین.

A detailed account of the author will also be found in the Raudât-ul-Jannât, p. 118. See also Rieu, p. 154; Ethé, Bodl. Lib. Cat., No. 140; Ethé, India Office Lib. Cat., No. 2668; Ouseley's Catalogue, No. 373; Biblioth. Sprenger, No. 164, etc. The work was printed in Tîhrân, A.H. 1240 and 1266.

The most prominent among the Persian works of this author, besides the تذكرة الایمه and the حيات القلوب (see below), جلاء العيون (a detailed description of the work will be found in E. G. Browne, Cambridge Cat., pp. 64–69; extracts in W. Pertsch, Berlin Cat., p. 47, No. d, and p. 75, No. 6; see also Ethé, India Office Lib. Cat., No. 2668; printed at Tîhrân, A.H. 1240); حلية المتقين (Rieu, p. 20, and Suppl., p. 110; W. Pertsch, Berlin Cat., pp. 313 and 314; Ethé, India Office Lib. Cat., No. 2669; printed at Tîhrân, A.H. 1248); مقابض المصايح (an extract from the larger Arabic work of the same author, بحار الانوار, which was edited in single volumes at Tîhrân, 1270–1283, see Rieu, pp. 20 and 21); زاد المعاد (based on the same work, بحار الانوار, see Rieu, p. 21; W. Pertsch, Berlin Cat., p. 257 and p. 148, No. 2; edited, Tîhrân, A.H. 1244); زاده زاد المعاد (an extract from the preceding work, see Rieu, Suppl., p. 6); حق اليقين (Rieu, p. 33; edited, Tîhrân, A.H. 1241); مناسك حج; جبر و تقويض (Rieu, p. 857); رسالة نکاح (Ethé, Bodl. Lib. Cat., No. 1794); رسالة اختیارات (W. Pertsch, Berlin Cat., p. 261); كتاب تقويم و اختیارات, also called رسالة اختیارات;

(W. Pertsch, Berlin Cat., p. 334 and p. 74, No. 2); **كتاب سوال و جواب** (edited at Tîhrân, A.H. 1247), etc.

In the preface to the present work it is stated that the author had written two works on the same subject, one entitled *Bihâr-ul-Anwâr*, completed in several volumes, and the other, a shorter one, called *Hayât-ul-Qulûb*. The first, being written in Arabic, was not accessible to all, while the second, on account of its conciseness, was not in extensive use. He therefore began to write the present work, which he completed, as stated at the end, in Muâlîramm, A.H. 1089 = A.D. 1678.

The work is divided into a *Muqaddimah*, or introduction, and fourteen *Bâbs* (chapters), most of which are subdivided into several *Fâsîls* (sections).

Contents:—

- Muqaddimah.* On the reward for shedding tears for the troubles and miseries to which the prophet Muâmmad and the Imâms were subjected, fol. 2^b.
- Bâb i. History of Muâmmad, fol. 3^b.
- Bâb ii. Fâtimah, fol. 45^b.
- Bâb iii. History of ‘Ali, fol. 96^b.
- Bâb iv. History of Hasan, fol. 132^a.
- Bâb v. Husayn, fol. 169^a.
- Bâb vi. ‘Ali bin Husayn bin Zayn-ul-‘Abidin, the fourth Imâm, fol. 316^b.
- Bâb vii. Abû Ja‘far bin Muâmmiad bin ‘Ali Bâqîr, fol. 321^a.
- Bâb viii. Abû ‘Abd Ullah Ja‘far bin Muâmmad-us-Şâdiq, fol. 327^a.
- Bâb ix. Abu'l Hasan Mûsa bin Muâmmad bin Ja‘far, fol. 333^a.
- Bâb x. Abu'l Hasan ‘Ali bin Mûsi-ur-Ridâ, fol. 344^a.
- Bâb xi. Muâmmad Taqî, fol. 356^a.
- Bâb xii. ‘Ali Naqî, fol. 361^a.
- Bâb xiii. Hasan ‘Askari, fol. 364^b.
- Bâb xiv. Muâmmiad Mahdi, fol. 368^b.

The rubrics of Bâbs xi.—xiv. are omitted. The MS. is in a damaged condition, and foll. 278–287 are hopelessly worm-eaten at the foot.

Written in a clear *Naskh*.

Not dated, apparently 13th century A.H.

No. 501.

foll. 295 ; lines 28 ; size 12 x 7 ; 8 x 5.

حيات القلوب

HAYÂT-UL-QULÛB.

A history of the prophets from the creation of Âdâm to the death of Muhammâd, and of the twelve Imâms.

By Mullâ Muhammâd Bâqîr Majlîsî. (See the preceding No.)

The Hayât-ul-Qulûb, which is the fourth in the list of the author's Persian works enumerated in the Mir'ât-ul-Ahâwâl, is an extract of the author's Arabic work Bihâr-ul-Anwâr. The author states in the preface that as the Bihâr-ul-Anwâr was an exhaustive work, written in Arabic, some of his friends suggested his writing a Persian translation, so that it might be more accessible. Hence the present Persian extract. The work was edited at Tabriz, A.H. 1241. Translated into English by J. L. Merrick, Boston, 1850.

The author of the Iktifâ-ul-Qunû', p. 99, makes the strange remark that the Hayât-ul-Qulûb is an Arabic translation of some Persian work.

Beginning :—

حيات قلوب مرده دلان بودی خلالت و حرمان بحمد خداوند
بی مانند است

The author of the Mir'ât-ul-Ahâwâl says that the entire work was written in three volumes, and that the last volume was left incomplete.

The present copy comprises the first volume of the work dealing with the history of the prophets before Muhammâd and the pre-Muhammâdan kings. It ends with an account of Hârût and Mârût. In the conclusion the author says that he will deal with the story of the angels in his Rûh-ul-Arwâh. The date of composition given at the end is the middle of Shawwâl, A.H. 1087 = A.D. 1676.

According to the colophon this copy was written in Sha'bân, A.H. 1090, that is, only three years after the date of composition.

في يوم الجمعة السادس عشر من شهر شعبان المظيم سنة تسعين
بعد الالف من الهجرة المصطفوية —

ابن محمد باقر جنابدي

Written in ordinary Naskh.

No. 502.

fol. 214; lines 15; size $8\frac{3}{4} \times 5\frac{1}{4}$; $6\frac{1}{4} \times 3\frac{3}{4}$.

تذكرة الانہ

TADKIRAT-UL-A'IMMAH.

A history of Muhammad and the twelve Imâms.

By the same Muḥammad Bāqir Majlisî.

Beginning:—

الحمد لله الذي جعل النبيين لسان صدق في الآخرين ان

It is divided into a Muqaddimah, fourteen Bâbs and a Khâtimah, as follows:—

Muqaddimah, on the creation of the prophetic light, fol. 1^b.

Bâb i. History of Muḥammad, fol. 10^b.

Bâb ii. Fâtimah, fol. 58^a.

Bâb iii. ‘Alî, fol. 64^a.

Bâb iv. Hasan, fol. 114^b.

Bâb v. Husayn, fol. 118^a.

Bâb vi. ‘Alî Zayn-ul-‘Abidin, fol. 132^b.

Bâb vii. Muḥammad Bāqir, fol. 137^a.

Bâb viii. Ja‘far Sâdiq, fol. 139^a.

Bâb ix. Mûsâ bin Ja‘far, fol. 152^a.

Bâb x. ‘Alî Ridâ, fol. 156^b.

Bâb xi. Muḥammad Taqî, fol. 160^b.

Bâb xii. ‘Alî Naqî, fol. 163^a.

Bâb xiii. Hasan ‘Askarî, fol. 164^b.

Bâb xiv. Muḥammad Mahdi, fol. 165^b.

The author deals with the history of Mahdi at some length. The Khâtimah is wanting in this copy. This work is not mentioned in the list of the author's Persian works given in the *Mir'at-ul-Ahwâl*.

Written in ordinary Nasta‘liq.

Not dated, apparently 13th century A.H.

No. 503.

foll. 306; lines 22; size $8\frac{1}{4} \times 5\frac{1}{4}$; $6\frac{1}{2} \times 4$.

ریاض الشهاده

RIYÂD-USH-SHAHÂDAH.

A detailed history of Muḥammad and the Imâms.

The full title of the work as given in the beginning is :—

ریاض الشهاده في ذکر مصائب السادة

Author: Muḥammad Ḥasan bin ul-Hâj Maṣūm ul-Qazwînî,
محمد حسن بن الحاج معصوم القزويني.

Beginning after بسم الله الرحمن الرحيم —

و به نستعين و عليه التوكل في كل حين فانه الموفق المعين
... الحمد لله رب العالمين ... اما بعد پس چنین گويد فتیبر
حقیر سراپا تقصیر الخ

From the preface of the printed edition it would appear that the entire work in three volumes consists of thirty sections, called مجلس. The first divided into four sections, viz. :—

(1) History of Muḥammad, (2) History of Faṭimah, (3) History of ‘Ali, and (4) History of Ḥasan.

In the preface to the second volume the author says that he divided it into twenty-six sections which he enumerates here, and which, he says, together with the four in the first volume complete the thirty sections; but from a perusal of the work it will be seen that the second volume comprises (as in the present MS.) only eighteen sections, while the remaining eight sections are separately given in the third volume which begins thus :—

الحمد لله رب العالمين ... اما بعد ابن مجلس سیم از کتاب
ریاض الشهاده ... تالیف خادم طلبہ علوم محمد حسن بن
المرحوم الحاج معصوم القزوینی ... و درو هشت مجلس است

In the preface to the first volume the author, after showering praises upon the reigning king Fath 'Ali Shâh Qâjâr of Persia (A.H. 1211–1250 = A.D. 1797–1834), a great patron of learning and himself a good scholar, dedicates the work to his third son Husayn 'Ali Mirzâ, who, as we know, was entrusted with the government of Shîrâz, and played an important part in the history of Persia. In the conclusion the author says that he completed the work on Thursday, the 12th of Sha'bân, A.H. 1227 = A.D. 1812.

The present MS. contains only the first eighteen sections; that is, from the fifth to the twenty-second majlis, of the second volume, as follows:—

- (5) fol. 3^a. History of Husayn from the time of Mu'awiyah's death to his departure from Medina for Mecca.
- (6) fol. 22^b. History of Husayn from the time of his arrival at Mecca to his start for Irâq; martyrdom of his cousin Muslim bin 'Aqil and of his other companions.
- (7) fol. 39^b. Martyrdom of Muslim's children.
- (8) fol. 52^a. Events that took place on Husayn's way to Irâq till the 9th day of Muharram.
- (9) fol. 71^b. Events that took place on the 9th till the morning of the 10th of Muharram.
- (10) fol. 90^a. Arrival of Hurr bin Yazid with his son and brother; their penitence and martyrdom.
- (11) fol. 103^b. Martyrdom of Wahb bin 'Abd Ullah Kalbi and others.
- (12) fol. 118^b. Martyrdom of the other companions of Husayn and of his cousins and other relatives.
- (13) fol. 135^b. Martyrdom of Qâsim bin Hasan.
- (14) fol. 151^b. Martyrdom of 'Abbâs and other brothers of Husayn.
- (15) fol. 167^b. Martyrdom of 'Ali Akbar.
- (16) fol. 184^b. Martyrdom of Husayn.
- (17) fol. 207^b. Events that took place after Husayn's martyrdom; plundering of his camp and capture of his wives and children.
- (18) fol. 224^a. Transfer of the heads of the martyrs and the captives to Kûfah.
- (19) fol. 240^b. Their journey to Kûfah.
- (20) fol. 253^a. Events that took place during their stay in Syria.
- (21) fol. 267^b. Their return through Karbalâ to Madinah.
- (22) fol. 286^a. This section dealing with the account of Husayn's avengers is divided into the following four Fâsîl:—
 - (i) fol. 288^b. Genealogy of Mukhtâr.

- (ii) fol. 291^a. The rising of Sulaymân with his companions and their martyrdom.
- (iii) fol. 295^a. The rising of Mukhtâr.
- (iv) Martyrdom of Ibn-i-Ziyâd.

The last eight sections, 23rd to 30th, which are enumerated at the beginning of this volume, are wanting in this copy. These sections dealing with the merits and sufferings of the later Imâms from Zayn-ul-‘Âbidin to al-Mahdi are separately given in the third volume of the printed edition.

A similar copy of the second volume of this work is mentioned in Rieu, p. 155.

Written in a clear minute Naskh within gold-ruled and coloured borders, with an illuminated but faded frontispiece at the beginning.

Not dated, apparently 12th century A.H.

Several notes and seals on the MS. say that this copy formerly belonged to the Library of Nawwâb Sayyid Vilâyat ‘Alî Khân of Patna.

No. 504.

fol. 154; lines 10; size 7 $\frac{3}{4}$ × 4 $\frac{3}{4}$; 4 $\frac{3}{4}$ × 2 $\frac{1}{2}$.

مختار نامه

MUKHTÂR NÂMAH.

A very rare, beautiful and correct copy of the history and exploits of the chivalrous Mukhtâr bin Abî ‘Ubayd (called Abî ‘Ubaydah, ابی عبیده, in the following copy) bin Mas’ûd uş-Saqafî, مختار بن ابی عبید بن مسعود الشقافی, the avenger of the third Imâm Husayn bin ‘Ali.

Beginning of the preface :—

مختار نامه اصحاب تیغ و خامه حمد و ثنا و مدح بی انتهاء
پا مشاهیست قدیر خبیر بی مثل و نظیر الخ

The preface is introduced by the following Qiṭ’ah, the last line of which expresses the date of transcription of the copy, A.H. 946 = A.D. 1539.

شد درین دولت عالی مرقوم
 باد این دولت عالی باقی
 بهر تاریخ خرد می گوید
 دولت شاه موالي باقی

فقیر مسکین مرالی ابو ذر سلمان بن احمد شریف فالی, says that he had long cherished the idea of writing a work in Persian, treating of the war-like deeds of Mukhtâr, until one day he received from one of his friends a book on that very subject written in Arabic by some Shi'ah. So he rendered it into Persian for the benefit of those who are ignorant of the Arabic language. In the beginning of the work the author quotes as his authority **اسناب معانی الشعلبی**, whose full name according to (Lib. copy, fol. 169^a) is Abû 'Umar 'Âmir bin Shaiâjil ush-Sha'bî, ابو عمر عامر بن شرایل الشعابی, and who, according to the same authority, died in A.H. 109 = A.D. 728.

The title of the work is not given in the text, but in the colophon as well as on the fly-leaf at the beginning it is called **مختار نامه**.

The work is not divided into chapters or sections, but the following headings will give an idea of its contents:—

fol. 8^a.

بيان داستان موعد و اعلام مرام و مقصود —

fol. 16^b.

ذکر باعث و سبب نجات معلم ازین تعب —

fol. 19^b.

گفتار در کردار معلم بزرگوار جهت خلاصی و نجات
 حضرت مختار

fol. 23^a.

ذکر حیله و کردار در ایصال مطالب بختار

fol. 29^a.

ذکر مآل حال سجان نیکو کار بعد از یاری معلم و
 هوا داری مختار

fol. 32^b.

بيان داستان کردار مختار

fol. 42^b.

ذکر عمل معلم پانچه متعلم شده

fol. 44^b.

ذکر سبب خواندن نامه و کرم کشتن هنگامه

fol. 46^b.

داستان مراجعت عمیر عامر و رفتن او و مختار
بمدینه و حصول فرح خاطر و سر و مینه

fol. 51^a.

فواد یزید پلید و برآمدن مقصود قریب و بعید

fol. 54^a.

ذکر مآل عسکر از خدا بیخبر

fol. 55^a.

ذکر توجه ابن زیاد بشام و اتمام کلام درین مرام

fol. 62^b.

رسیدن ابن زیاد بشام و تدبیر سرانجام مهم

fol. 65^b.

توجه ابن زیاد بعراق و محاربه او با سلیمان بر
حسب اتفاق

fol. 72^b.

گفتار در رسیدن سلیمان و اصحاب بمنزل طویی لهم
و حسن مأب

fol. 76^b.

ذکر کاری بنیاد عبید الله زیاد

fol. 77^b.

گفتار در کردار صالح صفي مختار ابو عبیده ثقفي

fol. 83^a.

ذکر قتل ایاس بن لظام و رونق کار شیعه علی عليه
السلام

fol. 85^a.

امان خوامشن ابن مطیع از مختار و بیرون رفتن او
از کوفه و دستادن مختار نواب را بهر دیار

fol. 86^b.

ذکر معارضهٔ یزید بن انس با مروان حکم ناکس

fol. 87^a.

دانستان حکومت و سوروی ابراهیم مالک و توجه
او بمعاربهٔ این زیاد و فتح ممالک

fol. 91^a.

ذکر رسیدن پیرهٔ ذن و خبر کردن از یافتن گنج
در وطن

fol. 95^b.

ذکر توجه ابراهیم بر منزل گنج و تصرف در آن
بی‌رحمت و رنج

fol. 97^a.

ذکر اطلاع مردان بر رونق کار مختار و فرمودن او
لشکر را جهت طلب (?)

fol. 98^b.

بیان عمل این معاور با رسول فرقین و خدمتکاری
او نسبت بهوا داران حسین

fol. 101^a.

باز گشتن رسول ابراهیم مالک اشتر و رسیدن
خبرهای فرخ انر

fol. 101^b.

رفتن ابراهیم بملک این معاور و رسیدن بقلعهٔ
ماردین با او بفراغ خاطر

fol. 103^b.

تدبیر نمودن مبارک از عالم یک رنگی و اتحاد و
بدست دادن اولاد عبید الله زیاد

fol. 105^b.

کشته شدن اهل و اولاد این زیاد و عمل نمودن
ابراهیم به تدبیر خود و رسیدن برادر

fol. 110^b.

لزول این زیاد با لشکر در کنار معبور و گرفتار شدن
او بدست این اشترا

fol. 115^a.

نشستن ابراهیم بو مسند توفیق ازلی و انتقام جستن
از کشنیدگان و سخنان حسین علی

fol. 118^a.

فرستادن ابراهیم سرهای مخالفان را پیش مختار و
مراجعت نمودن او بکوفه در عین حضور و
استبشار

fol. 119^b.

رسیدن باقی سپاه گریخته عبید الله لعنه الله بشام
و رسانیدن اخبار توجه مردان حکم بالدیشه
انتقام

fol. 119^b (should be 120^b).

توجه عامر بکوفه و فرستادن جاموسون باردوی مختار
و حمل نمودن او بخلاف متعارف اهل روزگار

fol. 128^a.

رفتن ابراهیم با شیخ و گرفتاری ایشان بدست مردم
عامر و نجات یافتن ایشان در همان شب
بعنایت ملک قادر

fol. 133^b.

روان شدن شیخ و ابراهیم برآ دلخواه و کشته شدن
عامر ربیعه بحکم الله

fol. 137^a.

گفتار در توجه مختار نامدار و ابراهیم عالی مقدار
به جانب عساکر عامر و گرفتن و کشتن ایشان
بوچه دلخواه و مدعی خاطر

fol. 139^a.

معاودت بسعادت مختار و ابراهیم بکوفه و تفحص
کشندگان حسین علی و یافتن و کشتن ایشان
بمحض عنایت لم یزلي

fol. 141^a.

دامستان احرار دولت حسني و زیادت بکشتن عمر
سعد بی سعادت

fol. 143^a.

ذکر قتل نابکار دون شمر ذی الجوش ملعون

fol. 147^a.

گفتار در قتل ملاعین مه گانه از بقایای خوارج
زمانه

A history of *Mukhtâr* by an anonymous author is noticed in Rieu, i., p. 156^b. A *Mukhtâr Nâmah* by Mullâ Muhammad Husayn Nâ'îmî, ملّ محمد حسین نائیمی, has been printed in Persia, A.H. 1281; see Dorn, Catalogue des ouvrages publiés à Constantinople, etc., No. 106; see also Biblioth. Sprenger, No. 161.

This is a beautiful copy, written in clear *Nasta'liq* by the celebrated calligraphist *Murshid-ul-Kâtib* of *Shirâz*, مرشد الكاتب الشیرازی, within gold and coloured ruled borders with a sumptuously illuminated double-page 'Unwân. The headings are written in gold and blue throughout.

The colophon runs thus:—

تم المختار نامه بعون الله و حسن توفيقه و صلي الله علی
نبينا محمد و آله و احبابه في تاريخ شهر شعبان المعظم منه سبع
و اربعين و تسعماية الهجريه علی يد اقل العباد مرشد الكاتب
الشیرازی غفر ذنوبه و متر عیوبه برحمتك يا ارحم الراحمين —

خربق رحمت یزدان کسی باد
که کاتب را بالحمدی کند یاد

The date of transcription given in the above colophon is A.H. 947, but the last line of the introductory *Qitâh* forms a chronogram for the year 946.

On the fly-leaves at both ends are found several seals of the nobles of the courts of 'Alamgir and Muhammad Shâh. One at the beginning, dated A.H. 1141, faintly reads, عبد الكريم فدوی محمد شاه بادشاہ غازی. Another on the same leaf, dated A.H. 1050, bears the following inscription:—

شاك ره آل محمد سعید

A seal, dated A.H. 1095 and followed by the note عرض دیده مشد عده خانه، پانزدهم ربیع الثاني سنه ۲۶، reads thus on the last folio: عبد خانه زاد عالم کیر بادشاہ. Two seals found at the beginning of the copy are illegible. Several 'Ard-Didahs, the dates of which range from A.H. 969 to 1001 are also found at the end. A note at the beginning of the copy records the price of the MS. "Thirty-five rupees قیمت میں پنجرو بیہ."

The copy is in a damaged condition.

No. 505.

fol. 197; lines 16; size 9 × 5; 7 × 3.

مختار نامہ

MUKHTÂR NÂMAH.

Another Mukhtâr Nâmah, or history of Mukhtâr, by an anonymous author.

Beginning:—

الحمد لله رب العالمين و العاقبة للمتقين و لا عدوان الا على
الطالمين —

This history opens with an account of the birth of Mukhtâr, which, according to the statement made here, took place on the day on which the Prophet was engaged in the battle of Tبوك, i.e. in A.H. 9 = A.D. 630, and ends with his death which occurred on Friday in Ramaḍân, A.H. 73 = A.D. 693. It is more extensive than the preceding one.

In the beginning the author quotes Muḥammad bin Aḥmad un-Najafi, خداوند اخبار محمد بن احمد البجي رحمة الله عليه. The work is divided into eighteen Majlis or "Sittings." The rubrications of the first two Majlis are wanting. The remaining sixteen Majlis begin respectively on foll. 19^b, 35^b, 52^a, 64^a, 76^a, 85^b, 94^a, 102^a, 110^b, 132^b, 143^a, 158^a, 173^a, 180^a, 184^a and 191^a.

Written in minute Nasta'liq within coloured-ruled borders with the headings written in red. Foll. 1-6 and 190-197 are mounted on new margins. The MS. is worm-eaten throughout.

Not dated, apparently 18th century.

No. 506.

foll. 393: lines 17; size 10 × 6½; 7 × 4.

لِبْ عَيْنِ الْبَكَا

LUBB-I-'AYN-IL-BUKÂ.

A history of the Prophet Muḥammad and the Imâms, containing a legendary account, in prose and verse, of the sufferings and death of Muḥammad, the Imâms and the martyrs of Karbalâ, with a narration of the incidents connected with the battle. The work is evidently intended for recitation in Muharram on the occasion of the annual commemoration of the martyrs of Karbalâ.

Beginning:—

الْحَمْدُ لِلّٰهِ الَّذِي خَلَقَنَا مِنَ الْمَاءِ وَ الطِينِ وَ جَعَلَنَا بِكَرَامَتِهِ مِنْ أَمَّةِ
سَيِّدِ الْمَرْسُلِينَ وَ خَاتَمِ النَّبِيِّنَ اللَّٰهُ

The author, who calls himself in the preface Muḥammad Taqî ibn Aḥmad ul-Bardjardi, محمد تقی ابن احمد البردجardi, states that in A.H. 999 = A.D. 1591 he wrote a very comprehensive work on the merits and sufferings of the martyrs of Karbalâ which he called عَيْنِ الْبَكَا. The work was received so favourably by the public, that some of his friends requested him to make a selection that might be suitable for recitation at the annual commemoration in Muharram. The author therefore made these extracts from his larger work, which consisted of twenty-two chapters, calling them لِبْ عَيْنِ الْبَكَا, or "the quintessence of the 'Ayn-il-Bukâ."

Contents:—

- Introduction, on the excellency and virtues of the Prophet Muhammād, fol. 3^a; his sufferings and death, fol. 7^b.
- The death and the sufferings of Fātimah, on fol. 19^b.
- The virtues and the miracles of ‘Alī, on fol. 44^b.
- The children of ‘Alī, on fol. 49^b.
- Martyrdom of ‘Alī, on fol. 50^b.
- The miracles of Ḥasan, on fol. 67^a.
- Account of the meeting organized by Ḥasan for making peace with Muāwiyah, on fol. 71^b.
- Sufferings and martyrdom of Ḥasan, on fol. 76^a.
- Birth of Ḥusayn, on fol. 83^a.
- Ḥusayn's departure from Madinah to Karbalā, on fol. 89^a.
- Martyrdom of Muslim bin ‘Aqil, on fol. 111^b.
- Arrival of Ḥusayn in Qadisiyah, etc., on fol. 116^a.
- Events of the tenth of Muḥarram and of the eve of the battle, on fol. 119^b.
- Martyrdom of the children of Muslim bin ‘Aqil, on fol. 126^b.
- Martyrdom of Ḥurr, on fol. 136^a.
- Martyrdom of Qāsim bin Ḥasan, on fol. 141^b.
- Martyrdom of ‘Abbās bin ‘Alī, on fol. 145^a.
- Martyrdom of ‘Alī Akbar, son of Ḥusayn, on fol. 154^b.
- Martyrdom of ‘Alī Aşgar, aged six months, on fol. 106^a.
- Account of the martyrdom of ‘Abbās, as narrated by another writer, on fol. 167^b.
- Account of the martyrdom of ‘Alī Akbar, as narrated by another writer, on fol. 172^b.
- ‘Alī Aşgar's martyrdom, taken from another source, on fol. 174^b.
- Appearance of Zafar (Ja'far?) Jinnī before Ḥusayn in Karbalā, on fol. 178^b.
- Martyrdom of Ḥusayn, on fol. 186^a.
- Additional circumstances of Ḥusayn's death, plundering of his camp, and capture of his wives and children, on fol. 191^a.
- Yazid's order for beheading Zayn-ul-‘Abidīn, fol. 251^b.
- Account of Ḥusayn's martyrdom, as narrated by another writer, on fol. 255^a.
- Account of the plundering of Ḥusayn's camp, as narrated by another writer, on fol. 257^a.
- Account of Ibn-i-Ziyād's message to Walid, on fol. 263^b.

- Arrival of the wives and children of Ḥusayn before Ibn-i-Ziyād, on fol. 266^b.
- Description of the Court of Yazid, on fol. 273^b.
- Yazid's order for beheading Zayn-ul-Ābidin, taken from another source, on fol. 282^a.
- Yazid permits Zayn-ul-Ābidin and the wives and children of Husayn to leave his Court, on fol. 284^a.
- Their return through Karbalā to Madīnah, on fol. 287^a.
- Their departure from Syria, on fol. 289^b.
- Their arrival in Madīnah, on fol. 295^b.
- Imprisonment of Mūsā Kāzim, the seventh Imām, on fol. 304^a.
- Account of the martyrdom of Mūsā Kāzim, on fol. 304^b.
- The excellence and merits of ‘Ali Mūsā Rida, on fol. 305^b.
- ‘Ali Mūsā Rida’s journey to Tūs, on fol. 307^a.
- Account of ‘Ali Mūsā Rida’s martyrdom, on fol. 308^a.
- Account of Mūsā Kāzim’s imprisonment, as narrated by another writer, on fol. 313^b.
- Account of ‘Ali Mūsā Rida’s journey to Tūs, as narrated by another writer, on fol. 321^a.
- Account of ‘Ali Mūsā Rida’s martyrdom, as narrated by another writer, on fol. 324^a.
- Sacrifice of Ismā'il by his father Ibrāhīm, on fol. 329^a.
- Miracles performed by Muḥammad immediately before his death, on fol. 334^a.
- Death of Muḥammad, on fol. 339^a.
- Death of Fātimah, as narrated by another writer, on fol. 349^a.
- Account of the martyrdom of ‘Ali, as narrated by other writers, on fol. 355^a.
- Ḥasan’s negotiation of peace with Mu‘awiyah, as narrated by another writer, on fol. 367^a.
- Additional accounts relating to the death of Ḥasan, on fol. 371^a.
- Additional accounts of the miracles of Ḥasan, on fol. 375^b.
- Account of the birth of Zayn-ul-Ābidin, on fol. 388^b.
- Written in ordinary Indian Taqliq with red headings throughout.
- Dated 14th of Safar, A.H. 1241.
- Several seals and notes of Nawwāb Sayyid Vilāyat ‘Alī Khān, of Patna, found at the beginning and end of the copy, show that the MS. once belonged to his library.
- Two seals of Khwurshid Nawwāb of Patna are also fixed in the copy.

No. 507.

fol. 198; lines 17; size $10 \times 6\frac{3}{4}$; $6\frac{3}{4} \times 3\frac{1}{2}$.

تحقیق ملکی

TUHFAH-I-MALIKI.

A detailed account of the life, deeds, virtues, moral qualities, prerogatives and other excellence of the eighth Imām, 'Alī Ridā bin Mūsā Kazim, who was born in A.H. 147 = A.D. 764, and died in A.H. 203 = A.D. 818.

Beginning:—

چون کلک سخن کوی بامداد مداد

در گلشن اخبار زبان باز کشاد

بر طبق حدیث کل امر ذی بال

أَنْهَى مُحَمَّدٌ الْهَمَّ، سَخِيٌّ آغَازٌ نَهَادٌ

آغاز سخن گزاری بحمد و ثنای حضرت باری اللہ

In the preface the author, who calls himself 'Ali bin Ṭifār, علي بن طفورد, states that in the twenty-third year of the reign of the king, whose name does not appear in the text, he happened to come to the Deccan. The author uses several honorific titles for the reigning king without mentioning his name, but on the margin the name of the king is written, in a different hand, as **السلطان عبد الله قطب شاه**, most probably 'Abd Ullah Qutub Shāh, the sixth king of the Qutub Shāhī dynasty of Golconda in Ḥaydarābād, Deccan, who reigned from A.H. 1020-1083 = A.D. 1611-1672. He then proceeds to say that he got an introduction to the presence of the holy Shaykh Malik Muhammad ul-Anṣārī, شیخ ملک محمد الانصاری, from whom he received every mark of affection and favour. The Shaykh asked him to translate into easy Persian the Akbār Uyūn ar-Raḍā, اخبار عيون الرضا, of Abū Ja'far Muhammad bin 'Ali Ibn-i-Husayn bin Mūsā bin Bābwayh, ابو جعفر محمد بن علي ابن حسین بن موسی بن بابویه قمی, who composed it for Abul Qasim Ismā'il bin Abī Ḥasan 'Abbad bin Alīmad Idrīsī, ابو القاسم اسماعیل بن ابی الحسن عباد بن احمد ادريسی, the last of the Imāms of the Shī'a.

ادریس الطالقانی، addressing him in two panegyric Qasidas, quoted here by the translator. He himself called his book تحفة ملکی، but on the fly-leaves at the beginning, as well as in the colophon, it is called ترجمة اخبار عيون اخبار الرضا، and also ترجمة عيون اخبار الرضا.

The original work is divided into one hundred and thirty-nine chapters, but the translation consists of thirty chapters only, as follows:—

باب در بیان وجه تسمیه قبله هفتم و امام هشتم علی بن موسی علیهم التحیة و الشنا برضا, on fol. 9^b.

باب در ذکر روایاتی که در حق مادر امام رضا علیه التحیة و الشنا و در باب اسم آن مخدّره تدق عفت و حیا وارد شده است, on fol. 10^b.

باب در میلاد کثیر الاسعاد خلاصه ارباب صدق و صفا حضرت امام رضا علیه التحیة و الشنا, on fol. 13^a.

باب در ذکر نص امام موسی بر پسر خود امام رضا علیهم التحیة و الشنا بامامت ووصیت ووصایت, on fol. 15^a.

باب در ذکر نسخه وصیت امام موسی بن جعفر علیه الصلوٰة من الله الملك الاکبر, on fol. 23^b.

باب در ذکر نصوصی که بر امامت امام رضا علیه التحیة و الشنا در جمله ائمه اثنا عشر علیهم الصلوٰة الله الملك الاکبر بروایت رمیبدہ, on fol. 28^a.

باب در ذکر جملی از اخبار خلاصه اصحاب اخبار و زبدہ ارباب اخبار برگزیده خدای اکبر امام موسی بن جعفر علیهما السلام با هارون الرشید و موسی بن المهدی, on fol. 47^b.

باب در ذکر اخباری که در صحت وفات ای ابراهیم
موysi بن جعفر بن محمد بن علی بن الحسین بن
علی ابن ای طالب علیهم السلام روایت شده
است, on fol. 66^a.

باب در ذکر جمعی از اولاد رسول خدا صلی الله علیه
و آله که هارون الرشید ایشانرا بعد از زهر
دادن امام موysi علیه السلام در یکشب بقتل
رسانید سوای آنانی که در سایر لیالی و ایام
کشته بود, on fol. 74^b.

باب در بیان سببی که از آن رو بر موت موysi ابن
جهیر علیهم السلام من الله الملك الاعظم توقف
کرده اند و او را زنده میدانند و انکار امامت
آنها که بعد از این میکنند, on fol. 76^c.

باب در ذکر اخباری که در باب توحید از امام رضا
علیه التحیة و الشنا روایت شده است و خطبه
آنحضرت در توحید, on fol. 78^d.

باب در ذکر مجلس امام رضا علیه التحیة و الشنا با
اهل ادیان و اصحاب مثالادت در توحید نزد
مامون, on fol. 115^e.

باب در ذکر مجلس امام رضا علیه التحیة و الشنا با
سلیمان مروزی متكلم خرامان بنزد مامون در
مراتب توحید, on fol. 133^f.

باب در ذکر مجلس دیگر از امام رضا علیه التحیة و الشنا
در نزد مامون با اهل ملل و ارباب مقالات و

جوابهائی که آنحضرت علی بن محمد بن الجهم
در عصمت انبیا صلوٰۃ اللہ علیہم اجمعین گفته
اند, on fol. 143^a.

باب در ذکر مجلس دیکر ثامن ایمه هدیٰ حضرت امام
رضا علیه التحیة و الشنا بیزد مامون در عصمت
on fol. 147^a, انبیا علیہم الصلوٰۃ اللہ الملک الاعلیٰ.

باب در ذکر انچه از امام رضا علیه التحیة و الشنا در خبر
اصحاب رس و احوال شقاوٰت مال ایشان براویت
رمیده است, on fol. 159^a.

باب در انچه روایت شده است از امام رضا علیه التحیة
و الشنا در تفسیر قول خدایتعالیٰ که فدیه بذیح
عظیم, on fol. 162^b.

باب در انچه از ثامن ائمہ هدیٰ حضرت امام رضا علیه
الصلوٰۃ من اللہ الملک الاعلیٰ در معنی قول
حضرت مقدمه نبوی صلی اللہ علیه و آله که
فرموده اند انا این الذین روایت شده است
on fol. 163^a.

باب در انچه از امام رضا علیه التحیة و الشنا در علامات
امام روایت شده است, on fol. 165^b.

باب در انچه از زبدہ ارباب صدق و صفا حضرت امام
رضا علیه التحیة و الشنا در وصف امامت و امام و
ذکر فضل و رتبه امام روایت شده است
on fol. 167^b.

باب در انجه از امام رضا عليه التحية و الشنا در باب
تزویج عضویت فاطمه زهرا صلوات الله عليها بروایت
رسیده است, on fol. 174^b.

باب در ذکر انجه از امام رضا عليه التحية و الشنا در باب
ایمان و اینکه ایمان معرفت بجهان و افوار بجزان و
عمل بارکان است روایت شده است, on fol. 177^a.

باب در ذکر مجلس امام رضا عليه التحية و الشنا با
مامون در بیان آنکه میان خرة و امت چه
فرقست, on fol. 178^b.

Out of the thirty chapters enumerated in the beginning of the work,
the above twenty-three are found in the text. The last of these, which
ends on fol. 184^b, is followed by a chapter which is continual to the
end, but which is not mentioned at the beginning. It begins
thus.—

bab در مجلس دهم در بیان بعضی از احوال امام هشتم علی
بن موسی الرضا عليه السلام و کیفیت احوال و شهادت وی —

The author of the *Kashf-ul-Hujub*, fol. 103^b, calls the original
ترجمه عيون اخبار الرضا, عيون اخبار الرضا.
He says, too, that he saw a copy in the library of his father, but as
some of the leaves at the beginning were wanting he could not discover
the translator's name.

Fols. 3-7 have been supplied in a later hand.

Emendations and annotations written on the margins are found
throughout the copy.

Written in fair Indian Ta'liq.

Dated Thursday, the 14th of Jumada II, A.H. 1110.

Scribe محمد دانش

The MS. is in a damaged condition.

No. 58.

foll. 156; lines 15; size $7\frac{3}{4} \times 5\frac{3}{4}$; 6 x 4.

خَاتَمُ الْبِرِّ

GÂYAT-UL-HIMMAH.

A history of the Prophet Muḥammad, the early Khalifs and the Imāms.

Beginning:—

سپامن تقدس اساس چناب کبریاء واجیهی را که ممکنات را از
بیان عدم بشهرستان وجود آورده مسلمانان را بشرف اسلام
مشرف ساخت —

The full title given to the work by the author is—

خاتمة الہمہ فی ذکر الصحابة والایمہ

but in an endorsement on the fly-leaf at the beginning it is also called—

رسائلہ محمدیہ

The author, who in the beginning of the work calls himself Muḥammad ‘Alīm Yahyā’ī Afṣalī Ḥahābādī, was the son of Shaykh Muḥammad Mūsā, شیخ محمد علیم یحیائی افضلی حبہبادی, was the son of Shaykh Muḥammad Mūsā, شیخ محمد موسیٰ, and Aḍḍālī al-Ābādī, افضلی الله آبادی, was the son of Shaykh Muḥammad Mūsā, شیخ محمد موسیٰ. He gives a long genealogy on fol. 143^a, where he traces his descent from ‘Abd Ullah bin ‘Abbās, the uncle of the Prophet Muḥammad. In the preface he gives us to understand that in A.H. 1206 = A.D. 1792 he wrote this work for one of his relatives, Shaykh Gūlām Ĝaus, basing his account on the following standard authorities, *viz.* :—

- | | |
|---------------------------------|-------------------------|
| (۱) اصحابہ فی معرفۃ الصحابہ | (۲) جذب القلوب الی دیار |
| | المحبوب |
| (۳) تاریخ ابن خلکان | |
| (۴) مدارج النبوة | |
| (۵) اثنا عشرینہ بنیتین عبد الحق | تاریخ عبد الله یافعی |
| (۶) دھلوی | |
| (۷) اکمال بذکر اسماء الرجال | |

He also refers to several works of his elder relatives, such as the مأخذ الاعتقاد في شان الصحابة و اهل بيت الامجاد of his grandfather, Shaykh Muhammad Yahyâ, better known as Khub Ullah Ilahâbâdi; the درة التحقيق في نصرة الصديق of Iâjî Shâh Muhammad Fâklîr, the second son of the aforesaid Shaykh and the uncle and teacher of the present author; the works of Muhammad Nâṣir Afâlî, also his uncle and teacher, and the youngest son of the Shaykh.

He then proceeds to say that he had made a fair copy of only a few pages of his composition when he was suddenly attacked by a high fever attended by a severe shivering. He was confined to his bed for more than two months. Afterwards when he intended to resume the work, to his intense mortification he could not find the draft in his bookcase. He thought of making a new draft, but a fresh attack of the fever prevented him. In the meantime, however, his son, Najaf 'Ali, alias Muhammed A'lâ, succeeded in finding the manuscript. Thereupon the author set to work, and after a careful revision of the draft produced the present work in A.H. 1209 = A.D. 1795. It is not divided into any chapters or sections, but the contents may be described as follows:—

Muhammad: his genealogy, on fol. 2^b; his features and appearance (حلية مبارك), fol. 4^a; persons who resembled Muhammed in features, fol. 10^b; his wives, fol. 11^a; his children, fol. 17^b.

Abû Bakr, on fol. 22^a.

'Umar, on fol. 36^b.

'Usmân, on fol. 54^a.

'Ali, on fol. 65^a.

Hasan bin 'Ali and the other Imâms, on fol. 82^a.

Genealogy of the author, on fol. 143^a.

Foll. 145^b-156^b. A treatise of his, entitled البخاره في احاديث الاشارة, explaining the real posture assumed by the Prophet in the تشهد, and the mode of placing his fingers on the knees and of his lifting the forefinger in the تشهد. In support of his statements he quotes many Hâdiş narrated by several reliable authorities.

Beginning:—

اشهد ان لا اله الا الله و اشهد ان محمدآ عبده و رسوله — بعد
حمد مرسلی که رسول مقبول خود را امر فرمود

Foll. 153^a-155^b are blank.

The treatise is defective towards the end, and breaks off with the following words:—

پس در معنی می و دو صحابی و صحابه روایت کرده —

In dealing with the history of the Prophet, the *Khalifs* and the *Imâms*, he generally cites the authorities for his statements. It is interesting to note that he is very careful to give the etymologies of most of the proper names, particularly of the ancestors of the Prophet, for instance:—

عبد المطلب بصيغه اسم فاعل از اطلب بر وزن افتعال بمعنى
 طلب بن هاشم بن عبد مناف بفتح ميم و تخفيف نون ابن قصي
 بضم قاف و فتح صاد مهمله و تشديد تحاته . . . احمد بن حنبل
 دوخي الله عنه فرمود چنانکه در فتح الباري است که از شافعی
 رحمة الله عليه شنیدم که نام عبد المطلب شبیه است و نام هاشم
 عمر و نام مناف مغیره و نام قصي زید انتهي — و بعضی گفته اند
 که نام عبد المطلب حامر بود وجهه تسیمه او به شبیه آنس است که
 گیسوی او سپید بود و چون عم او مطلب او را ردیف خود
 ساخته بمه آورد در جواب کسی که میپرسید که این کیست بجهت
 رثائب جامه او اظهار برادرزادگی موجب عار دانسته میگفت
 عبد من است بنابران بعد المطلب اشتهاي یافت — پدرش عمر
 راهشم براي آن گويند که در ايام قحط ثريد يعني اشكنبه (اشكنه)
 که طعام معروف است هشتم میکرد يعني شکستي و بقوم خود
 دادی و مغیره که نام عبد مناف است بصيغه اسم فاعل از
 اغاره بغير معجمه است و بعضی ميم او را براي اتباع عين
 مكسور می گردانند و زيد را که پدر عبد مناف است براي آن
 قصي گويند که با مادر خود فاطمه بنت سعد از مكه رفت و باخوان
 خود از قبيله كلب در بايه (بادیه probably) نشو و نما یافت و از
 مكه بعيد افتاد و قضا بر وزن حصا بمعنی بعد و دور است —

Fol. 153^a contains a prayer of five lines written by the author's own hand.—

كانه فقير محمد عليم بحبيائي افضلی الله آبادی عثی عنہ

Written in ordinary Indian Ta'liq.

Not dated, apparently beginning of the 19th century.

No. 509.

fol. 299; lines 20; size 11 $\frac{1}{2}$ × 7; 9 $\frac{1}{2}$ × 5.

ترجمہ کشف الغمہ

TARJUMAH-I-KASHF-UL-GUMMAH.

A translation of Abul Hasan 'Ali bin Sa'id Fakhr-ul-Din 'Isa bin Abil Fath Arbali's ابو الحسن علي بن سعید فخر الدين عيسى) کشف الغمہ in popular Shi'ah history, (ان ابی الفتح اربیلی الایمه.

The Kashf-ul-Hujub, fol. 124^a, mentions the author (died in A.H. 692 = A.D. 1293), but does not mention the present translation, though in an endorsement on the fly-leaf of this copy the names of the translator and of his work are written thus:—

ترجمہ المناقب یعنی ترجمہ کشف الغمہ تالیف علی بن حسن
الزواری —

The Kashf-ul-Hujub while praising the Arabic original remarks that it was appreciated even by "the enemies" (*i.e.* Sunnis), such as فوادت صلاح الدين الصدقي, who, he says, praises the work in his الوفیاۃ, and others. The Arabic original, a very correct and valuable copy of which is preserved in this library, is divided into two parts: the first part treating of the history of the Prophet Muhammad and 'Ali, and the second dealing with the history of Fātimah and the Imāms. The present copy, which contains the translation of the

second part only, is defective at the beginning and opens abruptly, thus:—

چون حادث مؤلف رحمة الله آنسست که اول نقل از طریق
جمهور کند و بعد از آن از طریق اصحاب آن

Contents:—

- The History of Fātīmah, fol. 1^a.
- Hasan bin ‘Alī, fol. 21^a.
- Husayn, fol. 45^b.
- ‘Alī Zayn-ul-Ābidīn, fol. 71^a.
- Muhammad Baqir, fol. 91^a.
- Ja‘far Ṣādiq, fol. 108^a.
- Mūsā bin Ja‘far, fol. 136^a.
- ‘Alī Ridā, fol. 161^a.
- Muhammad Taqī, fol. 201^a.
- ‘Alī Naqī, fol. 216^a.
- Hasan ‘Askarī, fol. 232^a.
- Muhammad Mahdi, fol. 249^b.

The authorities most frequently quoted are Kamāl-ud-Dīn Tālibah, كمال الدين طلبة, and شیخ مفید شاکھ Mufid, and شیخ مفید شاکھ.

Written in ordinary Indian Taqliq, with the headings in red.

Spaces for headings are left blank in several places.

The middle portion of the first fourteen folios is damaged.

The date in the colophon is worm-eaten, apparently 17th century.

The copy was written at Cuttack, Orissa.

Scribe محمد علی

HISTORY OF THE MOGHULS.

No. 510.

fol. 682; lines 19; size 13 x 8; 10 x 5.

تاریخ وصاف

TÂRÎKH-I-WASSÂF.

A complete copy of all the five volumes of the popular work Târîkh-i-Wassâf, otherwise called Tajziyat-ul-Amshâr wa Tazjiyat-ul-Aşâr, تجزیه الامصار و تزجیه الاعصار, containing the history of the Moghul Sultâns from A.H. 656—712 = A.D. 1258—1312, with later additions in A.H. 728 = A.D. 1327.

Author: Khwâjah 'Abd Ullah bin Faḍl Ullah Wassâf, خواجه عبد الله بن فضل الله وصاف.

Beginning:—

حمد و ستایشی که انوار اخلاصش آفاق و انفس زا چون فاتحه
صبح صادق متلالی سازد

The author, who was born in Shîrâz, and whom Khwând Amir calls Maulâna Shâhab al-dîn 'Abd Ullah Shîrâzî, مولانا شهاب الدین عبد الله شیرازی, is generally known by his literary name وصاف, Wassâf, the "panegyrist." He was the son of Maulâna Faḍl Ullah Shîrâzî, who, according to the author's own statement in the present work, died in A.H. 698 = A.D. 1298. Wassâf found a generous patron in the person of Wazîr Rashîd-ud-Dîn, author of the Jâmi'-ut-Tawârikh. After Rashîd-ud-Dîn's death, Wassâf continued to enjoy similar favours from the Wazîr's son and successor Giyâş-ud-Dîn. It was under the auspices of Rashîd-ud-Dîn that he presented this work to Sultân Uljâytû on Thursday, 24 Muḥarram, A.H. 712 = A.D. 1312, and received from the king the title of وصاف العحضرت, "the panegyrist of His Majesty." See fol. 624*.

The *Târikh-i-Wassâf* is reckoned an excellent specimen of the florid style: it is enriched with verses in Persian and Arabic; the abundance of words, of phrases, even of whole chapters in the Arabic language show him to have been no mean scholar; there are apt citations from the Qurân too, introduced with such telling felicity, that one might easily take the author for a Hâfiż (one who learns the Qurân by heart); that he was a deep student of the sacred Book is obvious.

As a contemporary history of the Moghul kings the work is no doubt of great value; but the tedious redundancies of its rhetorical style are quite unsuitable for historical works. The author himself says that when, on his presenting it to Sultân Uljâytû, he read aloud one or two passages, the Sultân could not understand them until they were explained by Râshîd-ud-Dîn. Hammer-Purgstall remarks—“The history of Wassâf, so far as regards style, holds the same position in Persian as the *Maqâmât-i-Harîrî* in Arabic, being an unapproachable model of rhetoric, and also, in the opinion of the Persians, of historical art.”

The work is practically a continuation of the *Târikh-i-Jahân Kushâ* of Juwaynî, of which our author speaks very highly, and to which he devotes a long panegyric on fol. 638^b. He takes up the history at the point where the *Jahân Kushâ* closes.

The *Târikh-i-Wassâf* was lithographed in Bombay, A.H. 1269, and the first volume was published by Hammer with a German translation, Vienna, 1856. The contents of the work have been described by Hammer in the *Jahrbücher*, vol. 71, Anz. Blatt., pp. 27–31. See also Elliot, History of India, vol. iii., pp. 24–54; Quatremère, *Histoire des Mongols*, pp. 13, 68; D’Ohsson, *Histoire des Mongols*, p. 27; Mohl, *Journal Asiatique*, 5^e Série, vol. viii., p. 54; Haj. Khal., vol. ii., p. 156; St. Petersburg Cat., p. 283; Vienna Cat., vol. ii., p. 181; Leyden Cat., vol. iii., p. 2; Ouseley, Biogr. Notices, pp. 230–235; Rieu, i., p. 161; Ethé, Bod. Lib. Cat., No. 147; etc., etc.

The work is divided into five volumes. Vol. IV. (fol. 460–682) is bound after Vol. V. (fol. 398–459).

Vol. I. opens with a preface, dated *Sha'bân*, A.H. 699 = A.D. 1299. It begins with the death of Mangû Qâ'ân and the accession of Qubilâ Qâ'ân.

Vol. II. treats of the Atâbaks of Fârs, Lur, etc.

Vols. III. and IV. contain some account of India; the latter is brought down to A.H. 712 = A.D. 1312, and closes with the history of Chingiz Khân and his successors.

Vol. V., which deals mainly with the history of Abû Sa'îd, was subsequently added by the author. In some copies, as in Rieu, Add. 23517, and in this copy, there is some record of the events relating to A.H. 727 = A.D. 1326.

Contents:—

VOL. I.

Preface; Death of Mangû Qâ'ân in A.H. 655; Reign of Timûr Qâ'ân, fol. 25^b; Hulâgû's conquest of Baglâd and other places, fol. 46^b; Reign of Abâqâ, fol. 54^a; Kings of Egypt, fol. 86^a; Accession of Sultân Ahmad, fol. 109^a, his contest with Argûn, fol. 129^a; Accession of Argûn, fol. 141^b.

VOL. II.

The Salgûrî Atâbaks in Fârs, fol. 150^a; Reign of Argûn, fol. 223^a; Atâbaks of Lur, fol. 245^a.

VOL. III.

Reign of Kay Khâtû, fol. 253^a; Accession of Bâydû, fol. 278^b; Sultâns of Kirmân, fol. 281^a; Description of India; Kings of Delhi, fol. 307^a; Campaign of Gâzân, fol. 319^b; Accession of Gâzân and his reign down to A.H. 700, fol. 323^a.

VOL. IV.

Continuation of Gâzân's reign from A.H. 701, fol. 460^a; His death, fol. 529^a; Accession of Uljâyûtû, fol. 541^a. Death of Timûr Qâ'ân and account of his successors, down to A.H. 711, fol. 574^a; Account of Sultân 'Alâ-ud-Din of Delhi, fol. 605^a; Sultâns of Egypt, fol. 608^a; Account of the author's presentation of the work to Sultân Uljâyûtû, fol. 624^a; Abstract of the Târikh-i-Jahân Kushâ of Juwayni, from the rise of Chingiz Khân to the death of Khusrau Shâh, A.H. 655 = A.D. 1257, fol. 638^b. This volume ends with a dissertation on rhetorical figures, fol. 675^b.

VOL. V.

Introduction, fol. 398^b; Return of Uljâyûtû to Baglâd in Ramadân, A.H. 712 = A.D. 1312 and the account of the remaining period of his reign, fol. 409^a; Accession and reign of Sultân Abû Sa'id, fol. 418^a.

The rubrics are omitted in some places. Written in ordinary Indian Ta'lîq on blue papers.

A very modern copy. Not dated, apparently written in the 19th century. The name of the scribe given at the end of the fifth volume, fol. 459^a, is شیخ نخل حسین بن عظیم الدین محمد بن جلال الدین محمد.

No. 511.

foll. 400; lines 15; size $9\frac{1}{4} \times 6; 7 \times 3$.

شجرة الاتراك

SHAJARAT-UL-ATRÂK.

A history of Chingiz Khân, his ancestors from the time of Yâfeş bin Nûh, and his descendants down to Timûr.

Beginning:—

الحمد لله الخبير وهو علي كل شيء قادر والصلة والسلام على
خير خلقه ورسوله الخ

The title of this work is a matter of dispute. Rieu, vol. i., p. 164, followed by Dr. Ethé, India Office Lib. Cat., No. 172, calls the work Ulûs-i-Arba'ah-i-Chingizî, and remarks that the title “Shajarat-ul-Atrâk,” written on the fly-leaf of his copy by Wm. Erskine (the name under which Col. Wm. Miles published an abridged translation, London, 1838), does not appear anywhere in the text. For his authority he quotes the concluding lines of the work, in which he says it is called Ulûs Arba'ah Chingizî, as follows:—

ابن نسخه الوس اربعه چنگیزیست و تعداد اسمامي الخ

In our copy the above passage runs thus, with a slight alteration:—

ابن نسخه بيان الوس اربعه چنگیزیست و تعداد اسمامي ملوك
اولاد ترك خان بن يافت بن ذوح عليهما السلام و نامهای خواقین
ترکستان زمین که درین رساله است منتقل است از مجموعه که
سلطان السعید الغ بیگ مرزا ی شهید نور الله مضجعه در ذکر خانان
الوس اربعه تالیف نموده اند تحریر افتاد

the literal translation of which is “This book gives an account of the four clans of the Chingizî line,” etc. In the present copy we find that the author distinctly calls the work Shajarat-ul-Atrâk, fol. 24^a:—

و چون بزرگترین اولاد حضرت ذوح يافت بود عليهما السلام حق
تعالی او را به تصریح رسالت مستوف کردانید و درین مسوده که

موسوم بشجرة الاتراك است از ذکر آن دو برادر زیاده بین مذکور
نمیکردد الخ

On fol. 258^b he again refers to the title thus:—

بادشاهی صابن خان — در تواریخ معتبره احوال و نسب او به
جوچیخان مشهور و معروف است اما درین نسخه که منتسبست از
شجرة الاتراك چیزی بنظر نه در آمد..... اما این قدر بخطاط
مانده که بادشاه عظیم الشان کثیر الانعام بود العلم عند الله الخ

Although in the lines quoted above the author says that he has based this work on Ulug Beg's history of the Khâus of the four clans, he frequently refers to "reliable histories," تواریخ معتبره, and particularly names two important works, viz. the Târikh-i-Guzidah, by Hamd Ullah Mustaufi, composed in A.H. 730 = A.D. 1329 (see Nos. 453-54 in this Catalogue), and the Târikh-i-Jahângushâi of 'Atâ Malik Juwayni, composed in A.H. 658 = A.D. 1259, in the following two places:—

1. fol. 169^b:—

و مدخت سلطنت سلطان محمد خوارزم شاه را گویند بیست و یک
مال بود و بقول حمد الله مستوفی صاحب تاریخ گزیده از سلطان
محمد خوارزم شاه هفت پسر مانده الخ

2. fol. 244^a:—

و دیگر نویان بزرگ با همراهی هلاکو خان بن تولیخان
متوجه ایران شدند و از انجا استخلاص نمودند و اذربایجان دا مقر
سریر سلطنت ساختند چنانکه تفصیل آن را عطا ملک برادر خواجه
شمس الدین محمد چوینی در تاریخ جهانکشای نوشته است و مجلی
از آن مفصل درین نسخه در محل خود مذکور خواهد شد

From this we learn that the author derived his account of Hulâgû Khân from Juwayni's Jahângushâi.

The Ulûs-i-Arba'ah of Ulug Beg is mentioned in the Târikh-i-Rashîdi. The ninth Maqâlah of the Khulâsat-ul-Akhbâr (see No. 463 in this Catalogue), treating of the history of the Moghuls, agrees in most points with the present text, and Khwând Amir admits at the end that he derived it from the Ulûs-i-Arba'ah of Ulug Beg.

According to Rieu, i., p. 164^b, two copies of the original work of Uluğ Beg are supposed to exist in the libraries of Constantinople.

The year A.H. 865 = A.D. 1402, which, according to Ethé, India Office Lib. Cat., *loc. cit.*, is the last date mentioned in his copy before the epilogue, is not found in this copy; but in the same place we find an incidental reference to the death of Timur which, we know, took place in A.H. 807 = A.D. 1404:—

چون صاحبقران اکبر امیر کورکان صدر ازین عالم خدار
رحلت فرمود تا آن وقت خانی محمود سلطان بن سیورختمشخان
باستقلال بود آخ

The late date A.H. 831 = A.D. 1427 (mentioned by Dr. Ethé), in which year Muḥammad Khān bin Timur Khān bin Timur Qutlā Khān bin Timur Beg Uglān Khān, the thirty-ninth and last successor of Jūjī Khān, is said to have ascended the throne, is found here on fol. 273^b:—

از بد و دولت چوچی نزادان که از سنه احدی و عشرين ستماهه
هجری تا سال جلومن محمد خان که احدی و ثلثين و ثمانماهه که دو
صد و ده سال بوده است

The reign of Muḥammad Khān is noticed on fol. 274^a. The date A.H. 851 = A.D. 1447, mentioned by Rieu, *loc. cit.*, as the latest date found in his copy on fol. 129^a, which, by the way, seems to correspond with fol. 273^b of the present copy, is not found here, and it seems doubtful whether Rieu's date (851) is not a mistake for 831.

Contents:—

History of the ancient patriarchs from Ādām to Nūh, foll. 1^b-20^a.

Sām bin Nūh, fol. 20^a. Hām bin Nūh, fol. 21^a. Yâfeş bin Nūh, fol. 22^a.

Reign of Turk, the eldest son of Yâfeş, and the ancestor of the Turks and Tâtârs, fol. 26^b.

Line of the Tâtârs, fol. 32^a.

Line of the Moghuls, beginning with Moghul Khān, fol. 32^b.

Qarâ Khān, fol. 33^a. Ağuz Khān, fol. 38^b. Âi Khān, fol. 48^b. Yûldûz Khān, fol. 49^a. Manklî Khān, fol. 49^b. Îl Khān, fol. 50^b.

Line of the 'Uşmânî Sultâns, fol. 52^b.

Birth of Timûchîn Qâ'ân, اعظم تموجین قاآن (Chingiz Khān), on 9 Dulhijjah, A.H. 549, fol. 79^b.

Reign of Timûchîn Qâ'ân begins on fol. 90^b.

Timūchīn Qā'ān receives the title of Chingiz Khân, fol. 100^a.
 Conquest of Khatāi by Chingiz Khân, fol. 112^b. His wives
 and children, fol. 116^a. His wars against Persia and his con-
 tests with the Khwarazmshāhīs, foll. 134^a-226^a. Chingiz
Khân's illness, his will to his sons and chiefs, and his death
 on 4 Ramadān, A.H. 624, fol. 226^b.

Line of Uktāi Qā'ān, fol. 232^a.

Line of Jūjī Khân, fol. 251^a.

Line of Hulāgū Khân and the Ilkhānis, fol. 275^a.

History of Sultān Abū Sa'īd Bahādur Khân bin Uljā'itū Sultān,
 foll. 320^b-339^b.

Line of Chagatai Khân, fol. 367^a.

Written in bold and clear *Nasta'liq*, within red and blue borders,
 with an illuminated headpiece.

The original folios have been inlaid in new margins.

Not dated, apparently 17th century.

HISTORY OF TÎMÛR.

No. 512.

fol. 549; lines 21; size 11 × 6; 8 × 3 $\frac{3}{4}$.

ظفر نامہ

ZAFAR NÂMAH.

The well-known history of Timûr from his birth, A.H. 736 = A.D. 1335, to his death, A.H. 807 = A.D. 1404, with a sketch of Khalil Sultân's reign.

Author: Maulâna Sharaf ud-Din 'Ali Yazdî, مولانا شرف الدین علی یزدی.

Beginning:—

حمدًا كثیراً مبارگًا لمن يوتی الملك من يشاء الخ

This is unanimously admitted to be the most trustworthy history of Timûr. Khwând Mir, in his Habib-us-Siyar, vol. iii., Juz 3, p. 148, in praising the work, remarks that up to that time he had not met with a better history in the Persian language:—

باعتقاد راقم حروف در فن تاریخ بلطافت و نظافت آن در
اسلوب فارسی نسخه مکتوب نیست الخ

In chap. ii. the author reveals his sources. Timûr had always in attendance a staff of learned men, Persian secretaries and Uigûr penmen (پەشىان ئىغۇر و دېيران فرس), who recorded every event as it occurred. Strict orders were given to observe the utmost accuracy, and to avoid alike exaggeration and belittling. These records were then written in a polished and elegant style, and were afterwards brought into the royal presence to have their accuracy tested. In this way two historical records, one in Turkish and another in Persian, were prepared. Besides this, some other officials of the court were also employed in recording the events of Timûr's reign after ascertaining their truth.

The author then proceeds to say that his royal master, Ibrâhim Sultân, second son of Shâh Rukh, and grandson of Timûr, a great patron of learning, and himself a man of letters, who took the keenest interest in the present work, procured materials from all quarters, and collected a number of Persian and Turkish readers, scholars and writers. For each event reference was made to the Turkish and Persian texts, eye-witnesses were sent to ascertain the truth, and in case of doubtful points messengers were sent to settle disrepancies in the MSS. In this manner, when a correct version had been obtained, it was brought to the prince to be approved, and was then made over to Sharaf-ud-Din to be decked in all the graces of a literary style. The text was then again brought to the prince for his final approval.

Petis de la Croix, in his translation of the above passage, erroneously gives the credit of the compilation to Timûr instead of Ibrâhim Sultân.

The author, Maulâna Sharaf-ud-Din 'Ali, who adopted the poetical title of Sharaf, was a native of Yazd and a man of great piety. At the request of Mirzâ Sultân Muhammâd, the governor of 'Irâq, he came to his court; and after some years, when Shâh Rukh came to Isfahân to subdue the Mirzâ, who had rebelled against Shâh Rukh, he (Sharaf) was accused of having instigated the Mirzâ, and like many others was to suffer death by Shâh Rukh's order, when Mirzâ 'Abd-ul-Latif, on the pretence that his father, Mirzâ Uluğ Beg, was in need of Sharaf's services in connection with his astronomical observations, rescued the author from the impending danger, and sent him to Samarqand. Sharaf returned to his native place in A.H. 853 = A.D. 1449, where he died in A.H. 858 = A.D. 1454, and was buried in the college called Sharafiyâh after him. See Habib-us-Siyar, vol. iii., Jnz 3, p. 148; Daulat Shâh, pp. 378-380; Hammer, Schöne Redekünste, p. 284. See also Elliot, History of India, vol. iii., p. 478; Haj. Khal., vol. iv., p. 175; Morley, Descriptive Catalogue, pp. 94 and 95; Charmoy, Mémoires de l'Académie de S. Petersbourg, 6^e Série, vol. iii., p. 92; G. Flügel, p. 189; Copenhagen Catalogue, p. 19; J. Anmer, p. 86; Rieu, i., p. 175; Ethé, Bodl. Lib. Catalogue, Nos. 153-159; Ethé, India Office Lib. Catalogue, Nos. 173-191 and Nos. 2831-2832, etc.

The whole work was translated into French by Petis de la Croix, "Histoire de Timur-Bee," and published after his death, Paris, 1722, and translated into English by J. Darby, London, 1723. An extract (text and translation) is given by C. Stewart, Descriptive Catalogue, pp. 234-247.

The date of composition of the Zafar Nâmah, as given in the Habib-us-Siyar, loc. cit., is A.H. 828 = A.D. 1424, a date expressed by the chronogram **صنف فی شیراز**.

The Introduction or the Iftitâh, better known as **مقدمة طفر نامه**, written by the same Sharaf-ud-Din before the Zafar Nâmah in A.H. 822

= A.D. 1419, is found only in a few copies. It treats of the genealogy of the Turkish Khâns, and of the history of Chingîz Khân and his descendants down to Timûr, and has been described in Rieu, i., p. 175; G. Flügel, p. 189; Ethé, India Office Library Catalogue, No. 173.

The Zâfar Nâmah was edited in two volumes in Bibl. Indica by Maulâvî Muhammâd Ilahdâd, Calcutta, 1887.

Written in ordinary Nasta'liq, within red-ruled borders. The headings are written in red; occasional emendations are found on the margins.

Dated 17 Ramadân. The last figure of the year is illegible on account of a worm-hole, the third partly resembles 5, but the first two distinctly read 10.

No. 513.

foll. 364; lines 25; size $11\frac{3}{4} \times 6\frac{1}{4}$; $8\frac{1}{4} \times 3\frac{3}{4}$.

مطلع السعدين

MATLA'-US-SA'DAYN.

The first of the two volumes of 'Abd-ur-Razzâq bin Ishâq us-Samarqândî's history of the Timurides from A.H. 704 to 875 = A.D. 1304-1470. The full title of the work is مطلع السعدين و مجمع البحرين.

This copy is distinguished by having a preamble, unknown in other copies. In this we are told that in the composition of the work the author received assistance from several learned men, among whom he specially mentions Maulâna Nizâm-ud-Dîn 'Abd-ul-Wâsi'. He also tells us that the work consists of two Qismîs (volumes). The *first* beginning with the birth of Abû Sa'id Bahâdur Khân and ending with the history of Timûr, covering the period A.H. 704-807 = A.D. 1304-1404. The *second* opening with the accession of Shâh Rukh in A.H. 807, and closing with A.H. 875 = A.D. 1470. At the end of this preamble the scribe adds the words 'نقل بخط المصنف,' which mean that it was copied from the autograph of the author.

The preamble runs thus:—

كتاب مطلع سعدين و مجمع بحرين که منتظم در سلک قسمین و
منقسم بر عقد سمطین و قوع یافت ... قسم اول مشتمل بر شرح

ولادت و بسطت سلطنت سلطان عالیشان متعالی مکان علاء الدینیا
و الدین سلطان ابو سعید بهادر خان و ظهور دولت و قوت صولت
... امیر تیموکورکان و احوال ایران و توران بل معظم ممالک جهان
از ابتدای هفتتصد و چهار تا انقضای هشتتصد و هفت قسم دویم
محتویست بر شرح جلوس حضرت خاقان معبد معین الدینیا و الدین
شاهرخ بهادر بر سریر سلطنت جهان و تسخیر ممالک ایران و توران
بل مایر بلدان از افتتاح هشتتصد و هفت تا انشراح هشتتصد و هفتاد
و پنج — بیت —

ز هشتتصد چو بگذشت هفتاد و پنج
فلک ساخت پر در جهان زین دو گنج

... مؤلفه الفقیر الی الله الہادی عبد الرزاق بن اسماعیل السمرقندی
بحسن امداد جمیع من الفضلاء و یمن اسعاد فوق من الظرفاء اخوهما
مولانا الفاضل و البصر الكامل العالم التحریر صاحب التحریر و التحریر
مولانا نظام الدین عبد الواسع ادام الله دهره الشاقب و طبعه الساطع
فانه الباعث الباحث بل معوان النصیر و المنصار الظهیر نعم المولی
ونعم النصیر — نقل بخط المصنف

This, then, contradicts the popular notion that the *Matla'-us-Sa'dayn* is due exclusively to the pen of 'Abd-ur-Razzâq. *Nizâm-ul-Dîn 'Abd-ul-Wâsi'*, whom our author mentions as his principal helper, seems to be identical with *Maulânâ Nizâm-ul-Dîn Shâmî*, the author of the *Zâfar Nâmah*, a history of Timûr from the beginning of his career to the end of A.H. 806 = A.D. 1403. See Rieu, i., p. 170. The author of the *Hâbib-us-Siyar*, vol. iii., Juz 3, p. 90, remarks thus: "Most of the facts of Timûr's history are derived from the work of *Maulânâ Nizâm-ul-Dîn Shâmî*, who is also known as *شیخ غازانی*," evidently a mistake for *شنب غازانی*, *Shanabi-i-Gâzâni*, a name taken from some fort in or near Tabrîz. Dorn, St. Petersburg Cat., p. 287 (Rieu, *loc. cit.*), also quotes a passage from 'Abd-ur-Razzâq's *Matla'-us-Sa'dayn*, in which the author refers to *Nizâm-ul-Dîn 'Abd-ul-Wâsi'* as his chief authority.

The usual preface begins thus on fol. 2^a:

حسن مطلع اخبار انوار در افتتاح مقال و لطف مظہر آثار اخبار
در ایضاح مبدأ و مآل الخ

Maulâna Kamâl-ud-Din ‘Abd-ur-Razzâq, son of Maulâna Jalâl-nd-Dîn Ishâq Samarqandî (مولانا کمال الدین عبد الرزاق بن مولانا جلال الدین اسماعل السمرقندی), was born at Herat on 12 Sha‘bân, A.H. 816 = A.D. 1413. His father, Ishâq, was engaged for a long time at the court of Shâh Rukh in the capacity of a Qâdi and Imâm, and was occasionally called into the royal presence to explain points of law. After his father's death, in A.H. 841 = A.D. 1437, he wrote a commentary upon ‘Add-ud-Dîn's treatise on Noun and Participle, dedicating it to Sultân Shâh Rukh; and it was on this occasion that he secured his first introduction to the notice of Shâh Rukh. In the latter part of Shâh Rukh's reign ‘Abd-ur-Razzâq was sent to India as an ambassador to the King of Bijânar. At the end of three years he returned to Khurâsân. Of this embassy he has given us a very interesting account in the present work, foll. 148–167. He was also sent on a mission to Gilân in A.H. 850 = A.D. 1446, and after Shâh Rukh's death, which took place in the same year, he was successively attached to the services of Mirzâ ‘Abd-ul-Lâtîf, Mirzâ ‘Abd Ullâh, Mirzâ Abûl Qâsim, and lastly of Sultân Abû Sa‘îd, by whom he was appointed, in A.H. 867 = A.D. 1462, Shaykh of the monastery (خاتقان) of Shâh Rukh in Herat, where he spent the remaining portion of his life in pious devotions, dying in Jumâdâ II., A.H. 887 = A.D. 1482. See Habib-us-Siyar, vol. iii., Juz 3, p. 335. Quatremère, in Notices et Extraits, vol. xiv., devotes 500 pages to his life and a critical estimate of his work, together with an account of the earlier years of the reign of Shâh Rukh. The story of the Chinese and Indian embassies is also given, accompanied by a French translation.

The contents of the work have been fully described by Hammer, Jahrbücher, vol. 71, Anz. Blätt., pp. 32–47. A list of the various editions of fragments of this work will be found in Morley's Descriptive Catalogue, p. 98. See also Elliot, History of India, vol. iv., pp. 89–126; Charnoy, Mémoires de l'Académie de St. Pétersbourg, 6^e Série, vol. iii., p. 94; Ouseley's Travels, vol. i., p. 322; G. Flügel, ii., p. 190; J. Auner, pp. 87 and 88; Cat. des MSS. et Xylogr., pp. 286–288; Haj. Khal., vol. v., p. 603; Rieu, i., p. 181; Ethé, Bodl. Lib. Cat., Nos. 163 and 164; Ethé, India Office Lib. Cat., Nos. 192–195.

Although in the preface, fol. 3^a, the author states that the work covers a period beginning with the birth of Abû Sa‘îd Bahâdur Khân, A.H. 704 = A.D. 1304, and closing with A.H. 874 = A.D. 1469, it will be seen that it has been brought down to the month of Safar, A.H. 875 = A.D. 1470, when Sultân Husayn ascended the throne for the second time.

Again on fol. 34^b, where he tells us that from the time of Abû Sa‘îd the events are narrated year by year, he incidentally mentions A.H. 875 = A.D. 1470 as the date of composition:—

... بَعْدَ اِزَانِ سَالٍ بِسَالٍ اِذْ زَمَانٌ وَلَادَتْ تَا زَمَانٌ وَفَاتَ بَلَ الِي

یومنا هذا که تاریخ هجری در تعداد هشتصد و هفتاد و پنج است —
بیت —

ز هشصد فزوں رفته هفتاد و پنج
که پُر دُر شد این فامبردار گنج

In the following subscription at the end of this copy he tells us that he completed the original on Thursday, 15 Jumâdâ II., A.H. 871.

و ذلك صبح يوم الخميس منتصف جمادي الآخر سنة احدى و
سبعين و ثمانمائة حررة المؤلفه الفقير الى الملك الخلاق الهادي
عبد الرزاق بن اسماعيل السمرقندى

Written in a cursive Nasta'liq, with the headings in red.
Dated Rajab, A.H. 187, which evidently stands for 1087.

* محي الدين ابن علي افضل

The colophon runs thus:—

و قد وقع الفراغ من تحریره علي يد الفقیر الحقیر المذنب
المحتاج الي الله محي الدين ابن مولانا علي افضل في شهر رجب
المرجب سنة ١٨٧

The MS. is in a damaged condition.

No. 514.

fol. 375; lines 23; size $10\frac{3}{4} \times 7$; 8×5 .

The second volume or latter half of 'Abd-ur-Razzâq Samarqandî's *Matla'-us-Sâ'dayn*, containing the history of Timûr's descendants, from the accession of Shâh Rukh in Herat, A.H. 807 = A.D. 1404, to the second accession of Sultân Husayn Mirzâ in Şâfar, A.H. 875 = A.D. 1470.

Beginning:—

فاتحه کلام حمد و ثنای ملک علامی باید که ثنای ستایش از
ضمیر منیر النح

A fairly old copy.

Written in careless Nasta'liq, with red-ruled margins.

Not dated, apparently 10th century A.H.

The seals on the fly-leaf at the beginning have been effaced by some mischievous hand.

One note is dated A.H. 1140.

No. 515.

fol. 186; lines 15; size 9 × 5½; 6½ × 4.

ملفوظات تیمور

MALFÛZÂT-I-TÎMÛR.

The Autobiographic Memoirs of Timûr, translated, it is alleged, from a Turkî original.

Translator: Abû Tâlib ul-Husaynî ul-'Aridî.

ابو طالب الحسيني العربي

Beginning with the translator's preface:—

حمد بلیغ سبطانی را که بمقتضای آیه کربلہ الخ

The Memoirs begin thus in the middle of fol. 2* without any marked heading or space:—

فرزندان معاذت لیغ و امرایان دولت لیغ و وزرای کفایت لیغ
معلوم الوم کنم تنکری تعالی مرا بسبب دوازده چیز که شعار خود
ساختم بزرگی داد الخ

Abû Tâlib Husaynî, a native of Khurâsân, presented these Memoirs to Shâh Jahân, in A.H. 1047 = A.D. 1637, or short time before.

In the short preface Abû Tâlib says that he made this translation from a Turkî book which he found in the Holy Places (حرمسین), in the library of Ja'far Pâdshâh, the ruler of Yaman. In it Timûr had recorded the events of his life from his seventh to the seventy-seventh (or, according to the following MS., seventy-fourth) year.

There are serious objections against the authenticity of these Memoirs, the existence of which is not corroborated by any direct or reliable evidence. The historian Sharaf-ud-Dîn 'Alî Yazdi, who thirty years after Timûr's death, wrote the emperor's history entitled Zafar

Nâmâhi (see no. 513 in this catalogue), while giving in the preface to that book a detailed account of his various sources, clearly states that he had free access to all the documents and official records, but does not refer to these Memoirs. Again, in the preface to the revised and enlarged edition of these Memoirs made at the request of Shâh Jahân by Muhammad Afdal Bukhârî in A.H. 1047 = A.D. 1637, we are told that Shâh Jahân, being dissatisfied with Abû Tâlib's version, and finding that it contained mistakes and errors as regards dates and facts, ordered Muhammad Afdal Bukhârî to make an amended edition.

Major Charles Stewart translated a portion of the Memoirs from the beginning to A.H. 777 = A.D. 1375. This was printed in London, 1830. The "Designs" and "Enterprises" and the "Institutes" were edited in the original Persian, with an English translation, in Oxford, 1783, by Prof. Joseph White and Major Davy; these two books were subsequently translated into French by M. Langlès in 1787. Copious extracts in English will be found in Elliot, History of India, vol. iii., pp. 389-477. See also Morley, Descriptive Catalogue, p. 95; Erskine, Memoirs of Baber, pp. 2 and 3; Rieu, i., p. 177; Ethé, Bodl. Lib. Cat., No. 150; Ethé, India Office Lib. Cat., Nos. 196-292, etc.

This copy contains:—

1. The preface of Abû Tâlib, and the Memoirs from the beginning to A.H. 783 = A.D. 1381.
2. Institutes, Designs and Enterprises, beginning on fol. 129^a:—

فرزندان ملک گیر کامگار و نبایر ذو التدرز ملک دار آخ

The Institutes, Designs and Enterprises, are followed by a continuation dealing with Timûr's principles as to the proper treatment of conquered races and his views upon various points of law referred to him.

Written in Indian cursive character, within gold-ruled borders, with an illuminated head-piece at the beginning of each section.

Not dated, apparently 19th century.

No. 516.

foll. 190; lines 11; size 10 x 6; 7 x 4.

The same.

An incomplete copy of the *Malfûzât-i-Timûr*. The full title given here to these Memoirs runs thus:—

وَاقِعَاتُ السُّلْطَانِ بْنِ السُّلْطَانِ وَالخَاقَانِ بْنِ الْخَاقَانِ پادشاه جم

جاه خلائق پناه قطب السلاطین عالیجاه امیر تیمور کورکان صاحب
قران خلد الله تعالیٰ ملکه و سلطانه —

After which Abû Ṭâlib's preface begins thus on fol. 4^b:—

حمد بلیغ سبعانی را که بمقتضای آیه کریمه الخ

The Memoirs begin on fol. 4^b:—

فرزندان معاذت لیق و امرای دولت لیق الخ

This copy breaks off in the midst of the Memoirs with an account of
مجلس صلح و مصالحه من و امیر حسین, corresponding with fol. 95^b of the preceding copy.

الله ورد یخان عالم گیر شاهی, dated A.H. 1071.

This Allahwardi Khân, whose original name was Ja'far Khân, was
a noble of Aurangzib's time, who bestowed upon him the title of
Allahwardi Khân 'Âlangir Shâhî. He received the Súbahdârî of
Allahabad from the emperor, and died there in A.H. 1079 = A.D. 1669.
His father, whose name was also Allahwardi Khân, was a nobleman of
Jahângîr's time, and died in A.H. 1069 = A.D. 1658.

Written in elegant bold Nasta'liq within gold ruled and coloured
borders, with a fine illuminated head-piece.

Not dated, apparently 16th century.

HISTORY OF THE EARLY KINGS OF PERSIA.

No. 517.

foll. 129; lines 15-19; size 10 x 6; 7½ x 4.

كتاب المعجم في آثار ملوك العجم

KITÂB-UL-MU'JAM.

A history of the early Kings of Persia, from Kayîmars to Anûshîrwân.

Author: Faḍl Ullah ul-Ḥusayni, فضل الله الحسيني.

The MS. is defective at the beginning, and opens abruptly with the following words:—

شایسته و صفات بسیدیده و واردات غیب که بران جوهر بی

غیب —

The exact date of composition of the work is not given in the text, but as the preface, a long one, is devoted to the praise of the reigning prince, Atâbak Nusrat-ud-Din Ahmad bin Yûsuf Shâh, of the dynasty of Lur Buzurg, who succeeded his brother Afrâsiyâb (killed by the Mongols) A.H. 695 = A.D. 1295, and died in A.H. 730 = A.D. 1329, it must have been composed between those two dates.

The author of the Haft Iqlîm and several others have confounded this author with 'Izz-ud-Din Faḍl Ullah, father of the historian Waṣṣâf Hâj. Khal, vol. v., p. 628, fixes a very early date, viz. A.H. 654 = A.D. 1256, for the composition of the work. See Morley, Descriptive Catalogue, p. 132; Munich Catalogue, p. 78; Sir Wm. Ouseley's Catalogue, No. 315; Rieu, ii., p. 811; Ethé, India Office Lib. Cat., No. 285; W. Pertsch, Berlin Cat., pp. 420 and 421. The work has been edited at Teheran, 1843. It was translated into Turkish under the title of بِلَاغْت نَامَه or ترجمان بلاغت, see Pertsch, *loc. cit.*

Written, sometimes diagonally, in Nîm Shikastah within coloured ruled borders.

The colophon says that the copy was written on Sunday, 15 Muharram, A.H. 1085, at Shâhjahânâbâd.

The MS. bears the signature "Goure Ouseley" on the first page.

The seals of Nawwâb Vilâyat 'Ali Khân and Khwurshid Nawwâb of Patna are fixed in several places.

No. 518.

foll. 116; lines 15; size $13\frac{3}{4} \times 7\frac{3}{4}$; $8\frac{3}{4} \times 5\frac{1}{2}$.

نیزاد نامہ

NIZÂD NÂMAH.

An abstract of the history of the Persian Kings, and of their descendants who ruled in different parts of the world from the earliest times down to A.H. 1274 = A.D. 1857.

Beginning:—

پاک شاهنشاهی را سپاس و متنایش که در کیهان آنچ

The name of the author is not to be found. On fol. 1^b the title of the work is given as نیزاد نامہ, but in an endorsement it is written as "Tarikh-i-Bâdshâhân-i-Îrân."

The work is divided into two main Sections:—

SECTION I.

Contains the history of the various dynasties of the Persian Kings, with a short account of the kings under each dynasty, and of their descendants who ruled in different parts of the world, such as Sind, Multân, the Deccan, etc. It concludes with an account of the rulers of Sind and Multân (fol. 77^a).

SECTION II.

Contains a compendium of all notable events in chronological order from the date of the Prophet Muhammad's birth down to A.H. 1274 = A.D. 1857.

This copy, written by an illiterate scribe in a careless Indian Ta'liq, is full of clerical mistakes. The headings are written in red throughout.

Dated 22 Safar, A.H. 1284.

HISTORY OF THE ŠAFĀWÎS.

No. 519.

fol. 349; lines 19; size $12\frac{1}{4} \times 8\frac{1}{4}$; $9\frac{1}{4} \times 5\frac{1}{2}$.

تاریخ عالم آرای عباسی

TÂRÎKH-I-‘ÂLAM ÂRÂ-I-‘ABBÂSÎ.

A history of the life and reign of the Šafawî King, Shâh ‘Abbâs the Great, and his predecessors.

اسکندر بیگ منشی

Beginning:—

چون نشر محمد کبیریای الهی که بیرون از دایرة عقول و افهام

است آن

In the concluding lines of the work, completed in A.H. 1038, the author gives us to understand that he had then reached the age of seventy. He must have been born then about A.H. 968=A.D. 1560:—

که در مدت حیات که در حین اتمام این صحیفه صفوت نهاد

شمار آن بهفتاد رسیده . . .

In the preface the author, who calls himself اسکندر الشهیر به منشی, states that in his youth, at the evil suggestion of some imprudent persons, he applied his mind to the study of arithmetic, and spent a portion of his life in the service of the rich. He soon, however, realised his folly and devoted himself to the art of composition, and after attaining some skill enrolled himself among the Munshîs of the Imperial Court. He says at the end that he hoped, should life and leisure be spared to him, to add a Khâtîmah containing wonderful and curious notices, collected during his life. But it seems that he did not survive to carry out his plan. According to the preface the author completed the work in its original shape in A.H. 1025 = A.D. 1616, dividing it into a Muqaddimah on the ancestors and predecessors of Shâh ‘Abbâs, and two Šâhîfahs, the first containing the history of Shâh ‘Abbâs from his birth to his accession (A.H. 978-996=A.D. 1571-1588);

the *second* comprising the history of the first thirty years of his reign (A.H. 996–1025 = A.D. 1588–1616). He afterwards added a continuation, called *Maqṣad-i-ṣānī*, giving the history of the same reign from A.H. 1026–1038 = A.D. 1617–1629). See Morley, Descriptive Catalogue, p. 133; Erdmann, de Manuseripto Iskenderi Menesii, Cazan, 1822; G. Flügel, ii., p. 17; J. Aumer, p. 80; S. de Saey, Journal Asiatique, vol. v., p. 86; Stewart's Catalogue, p. 10; Rieu, i., p. 185; W. Perteh, Berlin Cat., pp. 433–436; Ethé, Bodl. Lib. Cat., Nos. 289–299; Ethé, India Office Lib. Cat., Nos. 538–554; Hāj. Khal., vol. vi., p. 564, etc.

A continuation of the ‘Ālam Arā-i-‘Abbāsī, composed for Murtadā Quli Khān, governor of Ganjah, and containing the history of Shāh Safī's reign, is ascribed in the St. Petersburg Catalogue, p. 291, to Iskandar Munshī, but in the Munieh Catalogue, p. 80, to another author, viz. Muḥammad Maṣūm bin Khwājagī Isfahānī.

This copy comprises the Muqaddimah, the first Ṣalīfah and the *Maqṣad-i-ṣānī* as follows :—

Muqaddimah. Genealogy of Shāh ‘Abbās, fol. 5^b. Shaykh Ṣafī ud-Dīn and his successors, fol. 8^a. History of Shāh Ismā‘il Ṣafawī, fol. 21^a. Shāh Tahmāsp, fol. 34^b.

Ṣalīfah I. There is a *lacuna* after fol. 53^b, and the earlier portion of the account relating to the birth of Shāh ‘Abbās is wanting. Death of Shāh Tahmāsp, fol. 60^a. Amirs and nobles who lived before the reign of Shāh ‘Abbās, fol. 62^b. ‘Ulamā and Shaykhs, fol. 63^b. Hakims (the heading is wanting), fol. 72^a. Calligraphers, fol. 74^a. Painters, fol. 76^b. Poets, fol. 78^a. Singers and Musicians, fol. 81^b. History of Isma‘il Mirzā (fol. 87^b), and Sultān Muḥammad (fol. 105^a), down to the accession of Shāh ‘Abbās (A.H. 996 = A.D. 1588).

The second Ṣalīfah is wanting in this copy. The second *Maqṣad* (*Maqṣad-i-ṣānī*), comprising the history from the beginning of A.H. 1026 = A.D. 1617 to the death of Shāh ‘Abbās, A.H. 1038 = A.D. 1629, and the subsequent proclamation of his successor Shāh Ṣafī in Isfahān, begins thus on fol. 225^b :—

بعد از حمد و سپاس خالق آسمان و زمین الخ

This copy, though a modern one, is very neat. It is written in a very distinct Indian Ta‘liq, on good thick paper, with the headings in red.

Not dated, apparently 19th century.

No. 520.

fol. 266; lines 23; size $11 \times 7\frac{3}{4}$; $7\frac{1}{2} \times 8$.

The same.

Another copy comprising, like the preceding, the same Muqaddimah, the first *Şahifah* and the second *Maqṣad*.

The second *Maqṣad* has been wrongly placed first, and occupies foll. 1^b-97^a. Foll. 97^b-99^b blank.

The first *Şahifah* with the usual Muqaddimah begins on fol. 100^a.

The MS. bears in several places the seals and signatures of Nawwâb Vilâyat 'Ali Khân and Khwurshid Nawwâb of Patna.

Written in a careless Indian Ta'liq, with the headings in red.

Not dated, apparently beginning of the 19th century.

No. 521.

fol. 376; lines 23; size $14\frac{1}{2} \times 9$; $10\frac{3}{4} \times 6$.

The same.

A very valuable copy of the second *Şahifah*, containing the history of the first thirty years (A.H. 996-1025=A.D. 1588-1616), and the second *Maqṣad*, written only four years after the date of composition.

Beginning :—

عنوان صحیفہ سلطنت و عالم آرائی بادشاہان الخ

The second *Maqṣad* begins on fol. 285^b.

At the end of the second *Şahifah* the MS. is dated A.H. 1043. The name of the scribe given there is عین علي التبريزى.

Written in good Nasta'liq, within gold and coloured ruled borders, with a double-paged 'Uñwan at the beginning of the copy and illuminated head-pieces at the beginning of each section. The headings throughout are written in red.

No. 522.

fol. 353 x 110; lines 23; size 11 $\frac{1}{4}$ x 6; 8 x 4.

The same.

Another good copy of the same second *Sâhîfah* and the second *Maqṣad*, beginning as usual.

The second *Sâhîfah* comprises the first 353 folios, and the second *Maqṣad* the last 110 folios.

The MS., though a little damaged, seems to be correct. It is written in a learned minute hand with copious corrections and notes on the margins.

Foll. 341-345 have been supplied in a later hand.

It bears double-paged 'Unwâns and illuminated head-pieces at the beginning of each section.

The copy bears the seals and signatures of Sayyid Vilâyat 'Ali Khan Bahâdur, C.I.E., and Khurshid Nawwâb of Patna.

Not dated, apparently 18th century.

No. 523.

fol. 127; lines 12; size 8 $\frac{3}{4}$ x 5; 6 $\frac{1}{4}$ x 3 $\frac{1}{4}$.

تاریخ طاہر وحید

TÂRÎKH-I-TÂHIR WAHÎD.

A good and correct copy of the history of the first fifteen years of the reign of Shâh 'Abbâs II., who ruled over Persia A.H. 1052-1077 (A.D. 1642-1669).

Author: Muhammad Tâhir Wahîd.

Beginning:—

نیايش خالقی را مزاسبت که زیان محمدوت مکال را از کلمات

رنگین آخ

The author, who has been already mentioned in vol. iii., p. 172, of this catalogue, in his lengthy preface (fol. 1^b-12^a), devoted to the panegyrics of Shâh 'Abbâs II., and to his own late patron, the Wazîr Khalifah Sultân (d. A.H. 1064=A.D. 1653), states that the latter introduced him to the King, at whose command he wrote this work.

Contents :—

- Preface, fol. 1^b.
 Birth of Sháh 'Abbás II., A.H. 1041=A.D. 1631, fol. 12^b.
 His genealogy, fol. 14^a.
 His accession to the throne on 11 Safar, A.H. 1052=A.D. 1642,
 and the history of the first year of the reign, fol. 17^b.

The history then proceeds year by year, the headings of which have been omitted throughout. The MS. is defective towards the end, and breaks off thus :—

و کروهی انبوه و فیلان کوه شکوه روانه قندهار نموده خود نیز
 با تفاق دara شکوه بسر کلان خود که بخطاب ولی عهدی از سایر
 اولاد او امتیاز دارد وارد کابل گردید اور نکزیب و معد الله خان
 وارد قندهار شده . . .

A full account of the work is given in Rieu, i., p. 189. See also Ethé, Bodl. Lib. Cat., No. 301; Cat. des MSS. et Xylogr., p. 292; Asiatisches Museum, p. 382; Mackenzie Collection, vol. ii., p. 123; Ethé, Ind. Office Lib. Cat., Nos. 555-557.

According to Rieu, *loc. cit.*, the work is designated in the *Qisâṣ-ul-Khâqâni* as *Târikh-i-Jadid*. In Ethé, India Office Lib. Cat., *loc. cit.*, it is called *تاریخ شاه عباس ثانی* while in the present copy it is endorsed in one place as "Reyazul Aklibar," and in another as *ریاض التواریخ* طاهر وحید.

Written in good and clear *Nasta'liq*, within gold-ruled borders, with illuminated 'Uwâñ and head-piece.

Some of the original folios have been mounted on new margins.

Not dated, apparently 18th century.

HISTORY OF NÂDIR SHÂH.

No. 524.

foli. 220 ; lines 16-22 ; size 10 × 5½ ; 6½ × 3.

تاریخ جهانکشای TÂRÎKH-I-JAHÂNKUSHÂI.

The well-known history of Nâdir Shâh, who ruled over Persia A.H. 1148-1160 = A.D. 1736-1747, together with a summary account of the events which immediately preceded and followed his reign.

Author : Mirzâ Muhammâd Mahdi Khân Astarâbâdî bin Muhammâd Našîr, مرزا محمد مهدی خان استرآبادی بن محمد نصیر.

Beginning :—

بر دانايان رموز آگاهي و دقيقه يابان حکمتهاي الهي واضح است
که در هر عهد و آوان که اوضاع جهان منقلب و پريشان الخ

According to Sir Harford Jones Brydges, History of the Kajars, p. clxxxi. note, Mirzâ Mahdi Khân was Nâdir's private secretary ; and the author of the Fawâ'id-i-Safawiyah (composed in A.H. 1211= A.D. 1796) informs us that the Mirzâ was employed during fifteen years in writing the Târikh-i-Nâdirî. The present copy bears no dedication, but some MSS. contain an epilogue, dated A.H. 1171, in praise of Muhammâd Hasan Khân, the father of Âqâ Muhammâd Khân Qâjâr.

After a rapid review of the events which preceded the elevation of Nâdir to the throne of Persia, the author gives a detailed history of Nâdir's reign to his death in A.H. 1160 = A.D. 1747, and concludes with a summary account of the reigns of 'Ali Shâh and Ibrâhîm Shâh.

This work, generally known as تاریخ نادری, is sometimes confounded with the author's other history of Nâdir Shâh, entitled درة نادری, which contains substantially the same matter as the present, and which he wrote in imitation of the history of Waṣṣâf. The

author of the *Tārikh-i-Muhammadī*, fol. 7^v (see No. 526 in this catalogue) mentions the *Tārikh-i-Nādirī* and *Durrah-i-Nādirī* as two distinct works of Mirzā Mahdī Khán.

For other copies, see Rieu, i., p. 192 sq.; W. Pertsch, Berlin Catalogue, pp. 437-439; W. Morley, p. 138; J. Aumer, p. 81; Cat. des MSS. et Xylogr., p. 293; A. F. McHeren, p. 23; Rosen, MSS. Persans, pp. 140-141; Ethé, India Office Lib. Cat., Nos. 558-565; Ethé, Bodl. Lib. Cat., Nos. 302-306. It was translated into French by Sir William Jones, under the title of *Histoire de Nader Chah*, Paris, 1770. He also published an English translation, London, 1773. Translated into German by M. Gadebusch, Greifswald, 1773. Lithographed at Teheran, A.H. 1260, and also at Bombay and Tabriz; printed at Caleutta, 1845, for the Asiatic Society of Bengal.

Written in *Nim Shikastah*, sometimes diagonally, within gold and coloured ruled borders with an illuminated head-piece. The headings are written in red throughout.

In the colophon the scribe, who gives his name as Hayāt 'Alī Dilawī, حیات علی دللوی, says that he began the transcription at Lucknow in *Sha'�ān*, A.H. 1230 = A.D. 1814, and that after a prolonged illness he completed it at *Shāhjahānābād* in A.H. 1231 = A.D. 1815.

A seal bearing the inscription مسید محمد is found on the fly-leaf at the beginning.

HISTORY OF THE ZANDS.

No. 525.

fol. 90; lines 13; size $8\frac{1}{4} \times 5$; 6×3 .

[تاریخ زندیه]

[TÂRÎKH-I-ZANDIYAH..]

A condensed history of the rise and fall of the Zand dynasty, written during the reign of Āqâ Muḥammad Khân Qajâr (A.H. 1193–1211 = A.D. 1779–1797), the first king of the Qajâr line.

Beginning without حمد or نعمت —

این کتاب حقیقت نامه ایست که انچه بعد از شاهنشاه دوران و
یکاهنگ زمان نادر شاه صاحبقران روی داده تا الحال که زمان آقا
محمد خان قاجار است احوال هریک از سلاطین و خوانین از ایشان
درین تاریخ انشاء الله تعالی بتفصیل مذکور خواهد شد —

At the beginning the author, who does not reveal his name, says that the work (to which he has given no name), contains the history of events which followed the death of Nâdir Shâh (A.H. 1160 = A.D. 1747) down to the time of Āqâ Muḥammad Khân, of whom he speaks in the present tense.

The title, "Haqqat Nama," endorsed on the MS. is evidently taken from the opening line of the work, where the words حقيقة نامه are used in a different sense. As the work deals with the history of the Zand dynasty, I have ventured to designate it as "Târikh-i-Zandiyah."

It opens with a short history of 'Âdil Shâh (the nephew and immediate successor of Nâdir Shâh) and Ibrâhîm Shâh, and ends with an account of the rise of Āqâ Muḥammad Khân Qajâr and his defeat and capture of Luṭf 'Ali Khân, the last king of the Zand dynasty.

Contents:—

- داستان خروج نمودن ابراهیم شاه برادر کوچک علیشاہ و حقیقت
احوال آن (on fol. 4^a).
حقیقت ظهور ابو الفتح خان بختیاری و بعد عیاری علیمردان
خان بختیاری (on fol. 5^a).
ذکر ظهور دولت بندگان والا جاہ خانی عظیم شانی والا اقبال
یعنی بندگان دارا دریان کریم خان با جاہ و جلال که ازان نوشیروان
عادل و حاتم طی کوی دولت و سخاوت و زنجیر عدالت و مروت
ربوده بود (on fol. 7^a).
ذکر وقایع صالح خان بیان که دران آوان حاکم دار العلم شیراز
بود و حقیقت طاغی شدن او (on fol. 15^a).
ذکر جوانردی جوانان قدوبن و مردانگی و بهادری اهل بلد
قدوبن بسبب جور و تظلم بختیاری و مراجعت نمودن موسی خان
افشار با برادر خود امیر گونی خان در رکاب ظفر انتساب اعلاء
حضرت شاهی ظل الهی و خاک بوسی ایشان (on fol. 22^a).
ذکر مرداری و خدمتگذاری خان عظیم الشان یعنی شیخ علی
خان و محمد خان زند که آن دو پل ارجمند نموده من بعد برگشته
عرض خواهد رسیدن (on fol. 24^a).
ذکر فراری علیمردان خان بختیاری که قبل ازین گوش ژد خامه
حنبر شمامه گردیده بود (on fol. 25^a).
داستان خروج کردن سلطان حسین میرزای که جعل ماخته بودند
و ذکر حقیقت احوال آن بی کمال که چگونه دو روزی بآن گذشت
(on fol. 29^a).
ذکر داستان حرب آزاد خان افغان و فتح علیخان افشار با لشکر
بسیار از بلاد آزریجان و جنگ کریم خان انشاء الله تعالی مذکور
خواهد شد (on fol. 37^a).
ذکر خلاص شدن آن دو سردار کثیر الاقتدار شیخ علیخان و محمد
خان زند با بعضی از قبایل زنده از هین قید میر علم خان افغان و

کشته شدن بدست ایشان انشاء الله تعالی برشته تحریر خواهد رسید و کشته شدن علیمردان خان بختیاری بدست یاری محمد خان زند و دامستان حقیقت آن (on fol. 40^a).

دامستان حرب محمد حسن خان قاجار با وکیل دولت و اقبال یعنی کریم خان و حقیقت آن (on fol. 44^a).

دامستان حرب محمد حسن خان قاجار همراه آزاد خان افغان و مستولی شدن آزاد خان بر محمد حسن خان قاجار بسب طالع میمون واختر همایون کریم خان و حقیقت آن (on fol. 46^b).

آغاز دامستان صادقخان برادر کریم خان و علیمردان خان پسر محمد خان زند که گویا شیر نوی بود بصورت انسان و روانه فرمودن ایشانرا بجهت تسخیر بندر بصره و سایر عراق عرب و ذکر آن انشاء الله تعالی مذکور خواهد شد (on fol. 60^a).

ذکر جعفر خان که در آن آوان بازدیواره از جانب علیمردان خان حاکم کردستان بود و ایامی که آنهم چند روز خروج نموده انشاء الله تعالی مذکور خواهد شد (on fol. 81^a).

ذکر ظهر حکومت لطف علیخان پسر جعفر خان و دامستان آن که چند روزی آفتتاب عمر دولتش غروب نموده (on fol. 86^a).

ذکر خروج آقا محمد خان قاجار ولد مرحوم جنت آرامگاه محمد حسن خان قاجار که قبیل از (بن) گوش زد خامه عنبر شمامه گردید (on fol. 87^a).

The author was clearly a Persian. The style, simple and lucid as it is, is not refined. Some orthographicae peculiarities are also noticeable, e.g., for خورم ; قزوین for قدوین ; خاموش for خواموش for خرم.

Written in ordinary Nasta'liq, with the headings in red.

The MS. is worm-eaten throughout, but the text is not affected.

The first three pages contain some marginal notes.

Not dated, apparently 19th century.

HISTORY OF THE QÂJÂRS.

No. 526.

fol. 186; lines 15; size $11\frac{1}{2} \times 8$; $8\frac{1}{4} \times 5$.

تاریخ محمدی

TÂRÎKH-I-MUHAMMADÎ.

A history of the origin and rise of the Qâjâr family, and of the reign of Âqâ Muhammad Khân, the first king of the Qâjâr dynasty.

Author: Ibn Muhammad Taqi-us-Sârû'i Muhammad, ابن محمد تقی الساروی محمد

Beginning:—

محمدست محمودیرا روا و ثنا معبدیرا سزا الخ

Morley, Descr. Cat., p. 139, notices a copy of the work under the wrong title احسن التواریخ, “the best of histories.” The author’s own description of his work, on fol. 7^b, tells us that he wrote it by order of the Qâjâr prince Fathî ‘Ali (afterwards Fathî ‘Ali Shâh):—

جهان جاه و سپهر جلال فتح علی
که هست گوهر او فخر دوده قاجار

who gave it the name Târikh-i-Muhammadi in allusion to the writer and the hero, viz. the reigning sovereign Âqâ Muhammad, who is eulogized in the preface, fol. 7^a:—

و شاهزاده گرامی ابن نامه نامی را بدبو نسبت مسمی بناریخ
محمدی گردانید —

Morley commits a further blunder in calling the author “Samad Ben Muhammad Taki Sarawi.” The word *Samad*, which appears in the following passage of the preface:—

ابن محتاج رب صمد ابن محمد تقی الساروی محمد

is no part of the author's name. It is simply introduced to rhyme with *Muhammad*. Again, *Sârdâ'i* is a mistake for *Sâru'i*, which means a native of Sârî, a town in Mâzandarân, also called Sârû; sec Ouseley's Travels, vol. iii., p. 267.

The work was written in the lifetime of Âqâ Muhammad. It ends with a Qasîdah composed in praise of it by Mirzâ Fathî 'Ali Kâshî, entitled *Sabâ* (died, according to *Majma'-ul-Fusahâ*, vol. ii., p. 267, in A.H. 1238 = A.D. 1822), who expresses the date of its completion, A.H. 1211 = A.D. 1796, in the following chronogram:—

گرچه تاریخست تاریخش ولی طبع صبا
گفت تاریخش بود این لوح محفوظ دویم

The last five words in the above lines give the date A.H. 1211.

The author informs us, fol. 7^a, that Mirzâ Muhammad Khân Astârâbâdi, the writer of the *Durrah-i-Nâdirî*, *Târikh-i-Nâdirî* (see No. 524, above), and *Sanglâkh*, a dictionary of Oriental Turkish explained in Persian (see Rieu's Turkish Catalogue, pp. 264-66), was his teacher. •

The work is mentioned by Malcolm, vol. ii., pp. 282, 283, etc., under the name of History of the Kujur family. Sec also, Rieu i., p. 199.

Contents:—

Career of Fathî 'Ali Khân, on fol. 7^a.

His son Muhammad I Hasan Khân, on fol. 11^a.

Husayn Quli Khân, fol. 19^a.

History of Âqâ Muhammad, beginning with his captivity in *Shirâz* and ending with his death on 21 *Dul-hijjah*, A.H. 1211, narrated year by year, on fol. 29^a.

Fathî 'Ali Shâh's march from *Shirâz* to Teheran, his victory over Shâdiq Khân Shaqâqî, and the transfer of the Shâh's remains to Najaf in Ramadân, A.H. 1212, on fol. 178^b.

The concluding portion seems to be a later addition; for, as mentioned above, the work was written in A.H. 1211, during the lifetime of Âqâ Muhammad.

On fol. 7^a the author enumerates the following sources:—

بِهَاءُ الدُّولَةِ بْنُ خَواجَهِ شَمْسُ الدِّينِ مُحَمَّدٌ جَوَينِيٌّ مُورَخٌ جَهَانِكَشاَيِّ
چنگیز خان -
مَلَ عبدُ اللهِ بْنُ فَضْلِ اللهِ الشِّيرازِيِّ مُؤْلِفٌ تَارِيخٌ وَصَافٌ كَه مَبِينٌ
وَقَاعِيْعٌ چنگیز خانیان و در حقیقت متنم جهانکشا است تا انراض
صلسلةً مغولیه -

مولانا شرف الدين علي يزدي راقم ظفر نامه تيموريه -
 ملا ادریس بدليسی مسود نسخه هشت بهشت قیاصریه عثمانیه -
 وحید العصر قریب العهد استادی میرزا محمد مهدی خان
 استرابادی منشی درگ نادری و تاریخ نادری و مولث سنگلخ لغات
 ترکیه -

Written in large Nasta'liq, with the headings in red.

Several seals of Nawwâb Vilâyat 'Ali Khân and Khwurshid Nawwâb are found in the MS.

Dated 3 Rabî I., A.H. 1222.

Scribe امین پارسا

No. 527.

foll. 116; lines 19; size $10\frac{1}{2} \times 6\frac{3}{4}$; $8\frac{1}{2} \times 4\frac{1}{4}$.

تاریخ جهان آرا

TÂRÎK̄H-I-JAHÂN ÂRÂ.

(محمد صادق مروزی) A defective copy of Muhammad Sâdiq Marwazi's history of the first ten years of the reign of Fathî Ali Shâh of Persia (of the Qâjâr dynasty), who reigned A.H. 1211-1250=A.D. 1797-1834.

Beginning:—

نحمدك اللهم يا من لك الامر ولنا الملك توقي الملك من
 قيادة وتبعه الملك من تنفيه

The work was written by the order of Fathî 'Ali Shâh, who gave it the above title.

Contents:—

Origin of the Turks, fol. 6^a.

There is a *lacuna* after fol. 6^b, and the genealogy, together with the history of the rise of the Qâjârs, is missing.

Birth and early life of Fathî 'Ali Shâh, fol. 7^c.

Decline of the Zand Dynasty, fol. 9^d.

Fath ‘Ali Shâh receives the news of Âqâ Muhammâd’s death and leaves Shirâz for Tîhrân, fol. 20^a.

The Shâh’s campaign against Sâdiq Khân, fol. 23^a.

Fath ‘Ali Shâh’s accession and the first year of his reign, fol. 29^a. The history of the second year. The account of the earlier portion is wanting.

History of the third year, fol. 60^b.

Fourth year, fol. 70^b.

Fifth year, fol. 87^a.

Sixth year, fol. 107^a.

The last chapter in this copy recounts the death of the king’s mother in Sha'bân, A.H. 1217 = A.D. 1802, after which the MS. breaks off with an incomplete account of the conquest of Mashhad.

According to Rieu, i., p. 206, who notices a copy of this work, the author promised to write a second volume comprising the history of the second decade of the reign. It was written, and a copy of it is preserved in the Library of the Royal Asiatic Society. The work is mentioned in Morley’s Descriptive Catalogue, p. 141, and in Mélanges Asiatiques, vol. iii., p. 731.

Written in a careless Ta’líq, within coloured ruled borders, on various coloured papers.

Not dated, apparently 19th century. The MS. is in a damaged condition.

No. 528.

fol. 176; lines 15; size $7\frac{1}{2} \times 5\frac{1}{4}$; $6 \times 3\frac{1}{4}$.

حَقْر سُلْطَانِيَّة

MA’ÂSIR-I-SULTÂNIYAH.

A defective copy of a history of the reign of Fath ‘Ali Shâh Qâjâr (A.H. 1212–1250 = A.D. 1798–1834) and of the exploits of his son Abbâs Mirzâ.

Author: Ibn Najaf Quli ‘Abd-ur-Razzâq, ابن نجفقلی عبد الرزاق

Beginning:—

سیاس و متابیش فراوان از خاکیان مزای بارگاه الح

The preface is devoted to the praise of the reigning king, Fath ‘Ali Shâh and his son ‘Abbâs Mirzâ. The author says that he abridged this

from a larger work which he had written before. He begins with an account of the origin of the Qajâr dynasty. The history of Fath 'Ali Shâh, beginning with his accession in A.H. 1212 = A.D. 1798, is preceded by an account of his ancestors.

The MS. is defective towards the end. It breaks off with the history of the year A.H. 1228.

Written in ordinary Nasta'liq with the headings in red.

Not dated, apparently 19th century.

HISTORY OF THE AFGHANS.

No. 529.

foll. 554; lines 12; size $10\frac{1}{2} \times 6\frac{1}{4}$; $7 \times 3\frac{3}{4}$.

تاریخ خانجہانی مخزن افغانی

TÂRÎKH-I-KHÂN JAHÂNÎ MAKHZAN-I-
AFĞÂNÎ.

A complete copy of the original and fuller redaction of Khwâjah Ni'mat Ullah bin Khwâjah Habib Ullah Harawi's خواجہ نعمت الله (بن خواجہ حبیب الله الہروی) history of the Afghans. In the concluding lines the work is designated as تاریخ خازن افغانی, where the word خازن is evidently a mistake for خانجہانی.

Beginning:—

حمدی کہ مورخان و قایع نگار و مستخبران بداعی افکار بلسان
گوهر بار الخ

In the beginning of chapter vii., fol. 428^a, the author tells us that his father had devoted the last thirty-five years of his life to the services of the Emperor Akbar, and that he had himself served Jahângîr as Waqa'i' Nawis during eleven years (A.H. 1006–1017 = A.D. 1597–1608), when he lost his post and entered the service of Khânjahân Pir Muhammad, son of Daulat Khân Lodî, who held great military charges and was honoured with the title of Khânjahân by Jahângîr in the second year of his reign. This Khânjahân rebelled against Shâh Jahân, and was killed in an engagement with the royal troops on 1 Rajab, A.H. 1040 = A.D. 1630. See Bloehmann's Ā'in-i-Akbarî, vol. i., pp. 503–6.

We learn from the preface that the author accompanied Khânjahân in his Deccan campaign, in A.H. 1018 = A.D. 1609. He wrote the present work at the desire of Miyân Haybat Khân bin Salîm Khân Kâkar, of

Sâmânah, who also was attached to the service of Khanjähán, and whom he came to know during his stay in the Deccan. He began it at Malkápûr, Berar, in Dul-hijjah, A.H. 1020 = A.D. 1611, and dedicated it to Khanjähán, calling it after his name.

In the following verses at the end the author says that he completed the work on Friday, 10 Dul-hijjah, A.H. 1021 = A.D. 1612, during the reign of Jahângîr :—

هزار شکر خدا را که یافت این تاریخ
زین عاطفت و التفات خاص انجام
بروز جمعه دهم بود ماه ذی الحجه
هزار و بیست و یک از هجرت رسول انام
زمان سلطنت شهریار جم مقدار
خدیو جمله آفاق و بادشاه کرام
جهان پناه جهانگیر خسرو عادل
که رسته خلق بدورش ز محنت و آلام

He then adds that he completed the original draft, the fair copy, and the final revision at Burhânpur.

The work is divided into a Muqaddimah, seven Bâbs, and a Khâtîmah, thus :—

Muqaddimah. History of Mihtar Ya'qûb Isrâ'il Ullah (Jacob),
در ذکر بیان احوال مهتر) his offspring, and his genealogy
یعقوب اسرائیل الله و تعداد فرزندان و سلسله انساب این
طائفه که باں پیغمبر عالیمقام منتهی میشود (, on fol. 8^b.

Bâb I. History of King Tâlût (Saul) and the Ark, of Tâlût's appointment as king over the sons of Isrâ'il, of the slaying of Jâlûf by Dâ'ûd, of Sulaymân, the death of Tâlût, his descendants, the conquest of Jerusalem by Buâkht Nassâr, the expulsion of the Israelites, the migration of the Afghâns to Gâr and to Kûh-i-Sulaymân and Rûh (در بیان احوال)
ملک طالوت و تابوت مسکینه و در رسیدن او بامارت و
ایالت بنی اسرائیل و قتل نمودن مهتر داؤود جالوت آخ
(, و بشهادت رسیدن ملک طالوت و تعداد فرزندان او آخ
on fol. 21^a.

Bâb II. History of Khâlid bin Walîd, his conversion to Islâm, his campaigns in Başrah, Kûfah, Syria, Asia Minor, and 'Irâq, to the end of the Khilâfat of 'Umar Fârûq (در ذکر حضرت خالد بن ولید و بیان اسلام و سپهسالاری او در ولایت بصره و کوفه و شام و روم و عراق عرب و عجم تا آخر خلافت امیر المؤمنین عمر فاروق), on fol. 59^a.

Bâb III. History of Sultân Bahlûl Lodi and his successors, down to the end of Sultân Ibrâhim bin Sikandar bin Bahlûl, in three Faâls. (در بیان سلطان بهلول لودی الخ تا آخر عهد) (سلطان ابراهیم ان سلطان سکندر بن سلطان بهلول on fol. 96^a.

Bâb IV. History of Shîr Shâh Sûr and his successors, down to the end of the reign of 'Adli, A.H. 1021 = A.D. 1612, in four Faâls. (در ذکر پادشاهی شیر شاه سور الخ تا در آمدن حضرت جنت آشیانی محمد همایون پادشاه مرتبه دویم در هندوستان و با نجام رسیدن دولت مسلسلة سور و منتقل شدن بددویمان غالیشان چغناهیه), on fol. 167^b.

Bâb V. History of the author's patron Nawwâb Khânjahân Lodi and his ancestors (در احوال ... آبا اجداد نواب کامیاب) (معلیّ القاب خانجهان لودی), on fol. 262^b.

Bâb VI. Genealogy of the Afghâns, in three Faâls: (1) the Sarbanis; (2) the Batnis; (3) the Gûrgântis (در بیان تعداد افغان), on fol. 348^b.

Bâb VII. History of Jahângîr's reign (در ذکر خلافت خدیو) (زمان و خاقان دوران بدگان حضرت ابو المظفر نور الدین محمد جهانگیر پادشاه), on fol. 428^a.

Khâtimah. Lives of Afghân Shaykhs, fol. 464^a, without a heading.

An English version was published by Dr. Dorn under the title of "History of the Afghans, from the Persian of Neamet Ullah," London, 1829–1836; it wants Bâbs V. and VII. A shorter redaction of the work entitled مخزن افغانی is noticed in Rieu, p. 212^a; Ethé, India Office Lib. Cat., No. 578, etc. The differences between the two reeditions are fully pointed out in Elliot's History of India, vol. v., pp. 67–115. Compare Dorn's translation, vol. i., p. ix., and vol. ii., p. ii.: Morley, Descriptive Catalogue, p. 74; Stewart's Catalogue, p. 18. See also Rieu, p. 210;

Ethé, India Office Lib. Cat., Nos. 576, 577; Ethé, Bodl. Lib. Cat., Nos. 2025, 2026.

Written in large Indian Nasta'liq, within coloured ruled borders, by a scribe whose name appears thus: دویشد حوسویس, probably Dûbchand Khwushnawis, who copied it for one خداباد خانصاحب.

Dated 1136 A.H.

No. 530.

fol. 173; lines 15; size $9\frac{3}{4} \times 4\frac{3}{4}$; 7 x 3.

حسین شاہی

HUSAYN SHÂHÎ.

A detailed history of the dynasty of the Durrâni Afghâns, comprising the account of its origin and the reigns of Ahmad Shâh Durrâni, Timûr Shâh, and Shâh Zamân, to A.H. 1212 = A.D. 1798.

Author: Imâm-ud-Din Husaynî (Rieu, iii., p. 905, reads حسینی چشتی for حسینی).

Beginning:—

حمد بیحید و ثنای ببعد مزاوار با دشاهی است الـ

We learn from the preface that in the middle of A.H. 1211 = A.D. 1797, when Shâh Zamân was holding his court in Lahore, the author went to that city, and from thence proceeded with the king's army to Peshawar, where he devoted his leisure to the composition of a history of that prince and his family. At the end of A.H. 1212 = A.H. 1798 he went to Lucknow, where he showed what he had written to a saint Khwâjah Abû Muhsin Husayn ul-Hasanî ul-Maudûdî ul-Kumhârî, مسید خراجی مسید ابو محسن حسین الحسنی المودودی الكھاری (کھاری).

The saint was delighted, and presented him with a draft of a history of Ahmad Shâh Durrâni and Timûr Shâh. The author incorporated it in his own work, and completed the history in the middle of A.H. 1213 = A.D. 1799, calling it, after the saint, حسین شاہی. On fol. 153^a he adds that, after the completion of the work at Lucknow

on 10 Jumâdâ I, A.H. 1213, he was asked by the same saint to add to the work the letters of the Durrâni kings Ahmad Shâh, Timûr Shâh, and Zamân Shâh. He also tells us, fol. 2^b, that he has added at the end some curious anecdotes, which he heard from trustworthy sources, and has also given an account of the tombs of the Chishtî saints, together with some particulars of the relatives and ancestors of his patron and spiritual guide Khwâjah Abû Muhsîn :—

و علاوه احوال سلطانين نقلی چند عجیب و غریب که از زبان
ارباب عز و وقار و اصحاب دانش و اعتبار شنیده معه نقشه مزارات
حضرات چشت و بیان نسب اطهار سید مددوح در آحر این کتاب
درج نمودم —

In conclusion he relates that he had written from his own observation a full description of the routes from Delhi to the Panjab, Multan, Peshawar, etc., which a certain Rahm ‘Alî Jamâlpûrî Panjâbî managed to take away from him on the promise of paying him four hundred rupees, in addition to a monthly salary, and presented as his own composition to Mr. Lumdsden, in Lucknow, and received the reward due to the author.

The work contains a detailed history of the period it embraces and seems to be most trustworthy. In the preface the author tells us that his accounts are exclusively based on the information which he received from trustworthy persons who took active part in the deeds recorded by him, omitting such events that took place at that time in Íshâ, Tûrân and other distant places, the sources of which were not well authenticated.

Contents :—

Preface, fol. 1^b.

بيان حسب و نسب خاقان گیتی سلطان جنت مكان احمد شاه
در درانی اسکنه الله في فرادیس الجنان (on fol. 3^a).

آمدن حضرت نادر شاه بعزم تسخیر خراسان و بیان آن تقریباً
در آغاز سلطنت بادشاه دین پناه احمد شاه درانی (on fol. 4^b).

جلوس فرمودن خاقان گیتی سلطان احمد شاه درانی با فر و
شوکت چهانبانی بر مریزی نظیر سلطنت و کامرانی (on fol. 8^b).

متوجه شدن حضرت گیتی سلطان احمد شاه درانی با قشون
نصرت نشان به تسخیر ممالک وسیعه هندوستان (on fol. 12^b).

عزم فرمودن نوبت دوم شاه عالیجناب بعزم تسخیر هند و مرا
جعت نمودن از پنجاب (on fol. 16^a).
رسیدن خاقان گیتی مستان نوبت سیوم به تسخیر هندوستان با
افواج خداداد و رسیدن بدار الخلافت شاهجهان آباد (on fol. 18^b).
ذکر وقایع رویداد ملک پنجاب و هندوستان بعد مراجعت فرمودن
شاه دین پناه گیتی مستان (on fol. 22^a).
متوجه شدن شاه گیتی مستان نوبت چهارم به هندوستان با قشون
نصرت نشان برای تنبیه و تادیب سرکشان (on fol. 24^b).
آمدن لشکر جنوب بعزم رزم شاه دین پناه با سامان بسیار بسر
کرده کی سرداران ذوی الاقتدار مثل بهاؤ و وسوان راؤ و ملهار
(on fol. 28^b).
 مقابل شدن قشون ظفر مشحون خاقان گیتی مستان معه سرداران
هندوستان با گروه کینه یزوه دکهنجان (on fol. 31^a).
کشته شدن بهاؤ و غیره سرداران و شکست یافتن دکهنجان ناکام
از دست خازیان نصرت انجام و دلاوران لشکر اسلام (on fol. 36^a).
توجه فرمودن شاه عالیجناب کیوان رکاب نوبت پنجم بامداد
گروه مطیع الاسلام قصبه جندالله بپنجاب (on fol. 41^a).
عزم فرمودن شاه دین پناه انجم سپاه نوبت ششم بہندوستان
با فر شوکت و جاه (on fol. 44^b).
وفات یافتن حضرت احمد شاه گیتی مستان و خرامیدن بروضه
رضوان اسکنه الله في فراديس الجنان (on fol. 46^b).
ذکر واقعات بعد وفات شاه گیتی مستان و کشته شدن اشرف
الوزرا شاه ولی خان (on fol. 47^b).
جلوس فرمودن حضرت شاه جم جاه تیمور شاه در درانی این
احمد شاه بر سریر سلطنت با فر و شوکت جهانبانی (on fol. 49^a).
 ' '

خروج کردن عبد الحالق خان بر حضرت شاه انجم سپاه و گرفتار شدن او بر دست خازیان جلادت دستگاه (on fol. 50^a).

خروج کردن در شهر پشاور فیض الله خان خلیل و کشته شدن او بتأییدات رب جلیل (on fol. 52^a).

فرستادن شاه والا جاه قشون جزار بتدابیب سکهان و نیز عزم فرمودن خود بدولت جهت خالی کنانیدن قلعه ملتان (on fol. 54^a).

عزم فرمودن شاه انجم سپاه نوبت دوم بسمت ملتان برای مطیع نمودن قوم داؤد پوترة و تسخیر ملک بهاول خان (on fol. 59^a). عزم فرمودن خدیو گیهان شکوه بتدابیب شاه مراد بی بسمت ترکستان و مراجعت فرمودن بفتح و فیروزی بتأیید ملک المنان (on fol. 61^a).

بغی شدن آزاد خان درانی صوبه جنت النظیر کشمیر و روانه فرمودن شاه والا جاه به تنبیه او افواج کشیره و شکست یافتن قشون بادشاهی بحسب قضا و قدر الهی (on fol. 71^a).

تعین شدن از حضور مقدم سردار نامدار مدد خان و به انعام رسانیدن کار آزاد خان (on fol. 75^a).

بغاوست اختیار کردن ارسلان خان مهمند و کشته شدن او باقیال بادشاه عدو بند (on fol. 78^a).

وفات یافتن حضرت تیمور شاه مبرور مغفور ازین سرای غرور و خرامیدن به دارالسرور به فرمان فرمائی حور و قصور (on fol. 79^b). جلومن فرمودن شاه جم جاه گیتی سستان حضرت شاه زمان در درانی این تیمور شاه بر سریز بی نظیر سلطنت و خلافت و چهانبانی (on fol. 81^a).

عزم فرمودن خاقان زمان شاه گیتی سستان با قشون جرار بر سر همایون شاه به اشرف البلاط احمد شاهی قندھار (on fol. 83^a).

فرستادن خدیو گیتی سستان اشرف وزرا شیر محمد خان را
بسمت بلوچستان و بیان واقعه متفرقه سلطنت حضرت خاقان زمان
(on fol. 85^b).

رسیدن شهزاده همایون به اخواي سید خداداد قندھار و چنگ
نمودن با افواج بادشاهي و شاهزاده قيسر نامدار (on fol. 88^b).

عزم فرمودن شاه جم جاه بر سر همایون بسم قندھار با قشون
جرار و نصرت و فیروزی یافتن بافضل لايزال پوره گار (on fol. 91^a).

عزم فرمودن شاه گیتی سستان بعزم تسخیر هندوستان و انجام
یافتن کار همایون از دست محمد خان بنواحي ملتان (on fol. 93^b).

عزم فرمودن خاقان گیتی سستان با قشون و ایلات بعزم رزم
سلطان محمود بجانب دار السلطنت هرات (on fol. 98^a).

عزم فرمودن خاقان زمان شاه گیتی سستان به تسخیر هندوستان
جهت انتظام ملک و تنبیه سکهان و تادیب گردنشان (on fol. 103^b).

مراجعةت فرمودن بادشاه جم جاه گیتی سستان فلك جانب بسمت
خراسان از شهر لاهور و ملك پنجاب (on fol. 107^a).

تباه شدن کار سلطان محمود و گریختن او به سمت کوهستان و
مراجعةت فرمودن بفتح و فیروزی حضرت خاقان زمان (on fol. 110^b).

The author brings down the history of Shâh Zamân to 14 Sha'bân,
A.H. 1212 = A.D. 1798, and promises to narrate further events of the
reign hereafter. Notices of the distinguished persons of Shâh Zamân's
court, as follows :—

Nobles, fol. 114^a; Chiefs and Generals, fol. 116^a; Warriors, fol. 117^a;
Zamindârs, fol. 118^b; Şubahdârs and Governors, fol. 120^b.

Description of the Panjab and of the routes leading from Peshawar
to Kabul, Kandahar and Herat, fol. 124^b.

Accounts of the tombs of the Chishti saints, fol. 138^b.

Notices on the relatives and ancestors of Abû Muhsin, fol. 140^a.

Curious anecdotes, fol. 145^a.

Shâh Zamân's letters to Shâh 'Âlam, fol. 154^a.

Shâh Zamân's letters to Prince Mirzâ Akbar Shâh, son of Shâh
'Âlam, fol. 156^b.

Aḥmad Shāh's letters to Mu'īn-ul-Mulk, son of I'timād-ud-Daulah Qamar-ud-Din Khān, fol. 158^a.

Tīmūr Shāh's letter, fol. 158^b.

Shāh Zamān's letters to Chiefs and Nobles, fol. 161^b.

The work is noticed in Morley, Dscr. Cat., p. 76, under the title تاریخ نسب نامه احمد شاه درانی. See also Rieu, iii., pp. 904, 905; Ethé, India Office Lib. Cat., Nos. 588, 589.

This is an autograph copy. In the colophon, dated Lucknow, 20 Jumādā II., A.H. 1213, the author says that he finished the transcription at Lucknow on that day:—

تا اینجا بخط بدئه درگاه میر امام الدین حسینی مؤلف و جامع
این نسخه حسین شاهی قلی شد در بدئه لکھنو بتاریخ بستم
شهر جمادی الثاني سنہ ۱۲۱۳ هجری نبوي باتمام رسید —

Written in ordinary Nasta'liq, within coloured ruled borders. Marginal notes are found in one or two places.

No. 531.

foll. 148; lines 19; size 13 × 8½; 9 × 5½.

امیر نامہ

AMÎR NÂMAH.

A history of the Afghan General Amîr-ud-Daulah Muhammad Amîr Khâن, by Basâwan La'l, poetically surnamed Shâdân, son of Nansukh or Nayansukh Rai Kayath, of Bilgrâm, Lucknow.

بساؤنلعل متخلس شادان بن نسکهه رای قوم کایتهه مسکینه
ماکن خطه پاک بالگرام متعلقه لکھنو

Beginning:—

بنام سپهدار کون و مکان

که فتح و شکست است در حکم آن

We learn from the preface that for twelve years the author was a Nâib Munshî to Rai Dâtâ Râm, son of Himmat Rai, and that he wrote the present work at the desire of Amîr Khâن and his son Wazir-ud-

Daulah Muhammad Wazir Khân Bahâdûr. The date of composition, A.H. 1240 = A.D. 1824, is expressed by the chronogram :—

یادگار امیر ملا ر است

The prose narrative is varied with numerous verses. It is divided into four chapters, and a translation of it by Henry T. Prinsep has been published under the title of "Memoirs of the Puthan soldier of fortune Mohammad Amecr Khan," etc., Calcutta, 1832. See Rieu, iii., p. 1019. Written in ordinary Nasta'liq, within coloured ruled borders, with the headings in red.

Spaces for the pictures of Amîr Khân's family have been left blank throughout.

Not dated ; must be early 19th century.

HISTORY OF TURKEY.

No. 532.

fol. 190; lines 26; size $13\frac{1}{2} \times 9\frac{1}{2}$; $9\frac{1}{4} \times 5\frac{3}{4}$.

هشت بیشت

HASHT BIHISHT.

"The Eight Paradises."

History of the first eight sovereigns of the Ottoman dynasty, from 'Uşmân Beg Gâzî (A.H. 699–726 = A.D. 1299–1326), the founder of the dynasty, to Sultân Bâyazid Khan II. (A.H. 886–918 = A.D. 1481–1512), in three volumes.

Author: Maulâna Hakim-ud-Din Idrîs bin Maulâna Husâm-ud-Din 'Ali-ul-Bidlîsî.

مولانا حکیم الدین ادریس بن مولانا حسام الدین علی البدلیسی

The author, a native of Bidlîs in Kurdistân, was attached to the service of the Aq-quyunlu prince Ya'qûb Beg (A.H. 883–895 = A.D. 1478–1489), in whose name he wrote, A.H. 890 = A.D. 1485, a congratulatory letter to Sultân Bâyazid II., who highly appreciated it for its elegant style. Shâh Ismâ'il's advance compelled the author to take refuge in Turkey, where he was warmly received at the Sultân's court in A.H. 907 = A.D. 1501. He continued to enjoy the same favour from the Sultân's successor Salîm (A.H. 918–926 = A.D. 1512–1520), whom he accompanied in his campaigns against Persia and Egypt. He died in Constantinople, in Dul-hijjah, A.H. 926 = A.D. 1520. He left, besides the present work, several treatises on religious subjects and a large number of Arabic and Persian Qâṣîdahs.

We are told in the preface that Sultân Bâyazid II. asked the author to write a detailed history of the Ottoman dynasty from its foundation in A.H. 710 = A.D. 1310 to the then current year, A.H. 908 = A.D. 1502, on the models of the histories by 'Atâ Malik Juwaynî, Wassâf, Mu'in-ul-

Din Yazdi and Sharaf-ud-Din Yazdi. He completed it in two years and six months. The Arabic title given to the work is:

كتاب الصفات الشعانية في اخبار القياصرة العثمانية

The work is of great value, and enjoys a well-deserved reputation. It is the first Ottoman history, on which all later histories of the Turkish Empire are based. It is also rare; only three complete copies of it are known to exist in European libraries, viz., in the British Museum, in Upsala, and in the Bodleian Library. See Rieu, i., p. 216; Morley, Deser. Cat., p. 142; W. Pertsch, Berlin Cat., p. 440; Tornburg, p. 191; Ethé, Bodl. Lib. Cat., No. 311; Ethé, India Office Lib. Cat., No. 571; Haj. Khal., vol. ii., p. 110, and vol. vi., p. 500. A Turkish translation of the work is noticed in G. Flügel, vol. ii., p. 216.

The work is divided into eight books, called Katibah (كتبيه) or Daftār, each of which is devoted to the reign of a separate king and begins with a prologue in verse. This copy, the first of the three volumes, begins thus:—

تبارك الذي بيده الملك و هو على كل شيء قدير حسبنا الله
ونعم الوكيل نعم المولى ونعم النصير الح

Contents :—

Preface, fol. 1^b.

Introduction (طليعة), in two sections, (1) the science of history, fol. 12^a; (2) pre-eminence of the Ottoman house and of the present work, fol. 16^a.

Katibah I.:

Beginning of the prologue, fol. 20^b:—

او مضت من ذكر بسم الله الرحمن الرحيم
من لسانی لمعة او مت الى السهر القويم

Beginning of the Katibah, fol. 21^a:—

وابن دفتر نحستین است از کتاب الصفات الشعانية في ذکر
القياصرة العثمانية در ذکر اخبار و آثار قیصر اول اسلام ابو
المجاهدین عثمان بیگ جنت مقام وابن کتبیه مشتمل است بر
طليعه و دو مقدمه و پانزده داستان —

It is divided into a *Tali'ah*, two *Muqaddimahs*, fifteen *Dâstâns* (only fourteen are extant in the body of the text; Rieu's copy has thirteen), and a *Khâtimah*, as follows:—

Tali'ah. Origin and genealogy of the Osmanlis, fol. 21^a.

Muqaddimah. (1) called مقدمة صغرى. The early wars of the Osmanlis and their connection with the Saljûqis, fol. 30^a. (2) called مقدمة كبرى. History of 'Uşmân Beg's accession to the throne, and of contemporary sovereigns, fol. 42^b.

Fourteen Dâstâns. The first six relate to 'Uşmân Beg's wars and conquests before his accession, fol. 48^a, and the last eight to those which followed that event, fol. 61^a.

Kâhitimah. 'Uşmân Beg's death, fol. 79^b.

Katîbalı II.:

Beginning of the prologue, fol. 83^b:

بسم الله الرحمن الرحيم
سر ورق دفتر سر حكيم

Beginning of the Katîbalı, fol. 84^a:

• از کتابیں کتاب الصفات الشانیه فی اخبار الیاصرة والخلفاء
الشانیه —

Divided into a Tali'ah, two Muqaddimahs, and eighteen Dâstâns, thus:

Tali'ah. On the reason of the transfer of sovereignty, fol. 84^a.

Muqaddimah. (1) Qualities and virtues of Úr Khân, fol. 85^a; (2) account of his accession, and of contemporary kings, fol. 86^b.

Dâstâns. His wars and conquests, fol. 91^a.

Katîbalı III.:

Beginning of the prologue, fol. 132^b:

ھست بسم الله الرحمن الرحيم
مطلع انوار قران حكيم

Beginning of the Katîbalı, fol. 133^a:

از کتابیں کتاب الصفات الشانیه . . . و آن دفتر ثالث
امست از تاریخ مسمی به هشت بهشت —

It is similarly subdivided, and treats of the reign of Murâd:

Tali'ah. Fol. 133^a.

Muqaddimah. (1) Fol. 135^b; (2) fol. 137^a.

Dâstâns (eighteen). Fol. 138^b.

No. 533.

foll. 191–372; lines and size same as above.

Vol. II.

Continuation of the preceding.

Katibah IV.:—

Beginning of the prologue, fol. 191^b:—

بسم الله الرحمن الرحيم
لوحة نور يست ز لوح قديم

Beginning of the Katibah, fol. 192^b:—

از کتاب هشت بهشت و دفتر چارم از تواریخ و اخبار •
..... در ذکر قیصر چارمین از آل عثمان سلطان بايزيد
یلدرم خان -

It is subdivided into two Muqaddimahs, foll. 192^a and 195^a respectively, and sixteen Dâstâns, fol. 200^a, and treats of the reign of Bâyazid Yildirim. The fourteenth Dâstân, fol. 229^b, is defective. It breaks off after four or five lines, and the lower half of fol. 229^b and the whole of fol. 230^a are left blank, after which the sixteenth Dâstân begins on fol. 230^b. It is wanting in Rieu's copy.

Katibah V.:—

Beginning of the prologue, fol. 240^b:—

هشت بسم الله الرحمن الرحيم
مخزن اسرار قران حکیم

Beginning of the Katibah:—

از کتاب هشت بهشت در اخبار قیصر پیغم از
قیاصره اسلام و سلاطین معدلت سرشت النَّ

It is devoted to the reign of Mihmmad I., is subdivided into a Muqaddimah, fol. 241^a, twenty-eight Dâstâns, fol. 247^a, and a Khâtîmîyah (wanting in Rieu's copy), fol. 297^b.

Katibah VI.:—

Beginning of the prologue, fol. 300^b:—

ابتدای صار بسم الله الرحمن الرحيم
اذ مرادي ههنا ذكر له خطب عظيم

Beginning of the Katibah:—

از کتایب کتاب هشت بهشت . . . و این دفتر در ذکر
اخبار لطائف آثار قیصر ششم است -

It treats of the reign of Murâd II., and is subdivided into two Muqaddimahs, foll. 301^a and 312^a respectively, and twenty-four Dâstâns, fol. 317^b.

No. 534.

foll. 373–690; lines and size same as above.

Vol. III.

Continuation of the preceding.

Katibah VII.:—

Beginning of the prologue, fol. 373^b:—

هشت بسم الله الرحمن الرحيم
منبر حمد خداوند كريم

Beginning of the Katibah, fol. 374^a:—

از کتایب کتاب هشت بهشت در تاریخ آثار و اخبار قیصر

سایع -

It treats of the history of Muhammad II., and is divided into a Muqaddimah, a Qalb, two Junâhs and twenty-nine Dâstâns, as follows:—

Muqaddimah, in two Talîâhs. (1) The accession of Muhammad II., fol. 374^b. (2) Account of contemporary kings and men of learning, fol. 381^a.

Qalb — with numerous subdivisions, treating of the qualities and virtues of Muhammad II., of his power and armies, of his conquests and territories, and of his constructions, fol. 388^b.

Junâh. (1) His children, fol. 422^a; (2) his Wazirs and Generals, fol. 424^b.

Dâstâns. Of the twenty-nine Dâstâns, fol. 429^a, seven, relating to wars with Muslims, are said to belong to the right wing, میمنه, and twenty-two, treating of wars with infidels, form the left wing, میسره.

Katibah VIII.:

Beginning of the prologue, fol. 532^b:—

صَبَحَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
مَطْلُعَ الْأَنوارِ مِنْ وَجْهِ كَرِيمٍ

Beginning of the Katibah, fol. 533^a:—

اَذْ كَتَابَ الصَّفَاتِ الثَّمَانِيَّةِ . . . اَذْ كَتَابَ هَشْتَ بَهْشَتْ

دَرِ اخْبَارِ خَلِيفَةِ ثَامِنِ —

It is devoted to the reign of Bâyazid II., and is subdivided into a Muqaddimah, a Tâlîyah, a Qalb, and two Ba's, thus:—

Muqaddimah. Pre-eminence of Bâyazid II.'s reign, and history of contemporary kings, fol. 533^b.

Tâlîyah. Qualities and virtues of Bâyazid II.; his pious foundations and constructions, fol. 540^a.

Qalb. His accession, fol. 563^b.

Ba's. (1) Wars, conquests, and other events connected with his reign, in eight Dâstâns of the right wing, and ten of the left, fol. 569^a. The last Dâstân of the left wing ends with an account of the repulse of the French and Venetian attack on Mitylene in A.H. 907 = A.D. 1501. The last of the right wing recounts the festivities at the circumcision of Prince Mahmûd's children, A.H. 911 = A.D. 1505. (2) In two sections (Junâh): (i) Children of Bâyazid II., fol. 648^a; (ii) his Wazirs, Nobles, Generals, Qâdis and 'Ulamâ, fol. 657^a. The last section ends with a notice of Fînûz Beg's appointment as Governor of Bosnia in A.H. 912 = A.D. 1506.

The Khâtimah, written entirely in verse, begins thus on fol. 681^b:—

خَداونَدَا كَرِيمَا يَ نِيَازَا

بِسْلَطَانِي تَوْئِي الْحَقِّ بِرَازا

It is a later addition, and deals with an account of the domestic feud which resulted in the deposition of Bayazid II. and the accession of Salim I.

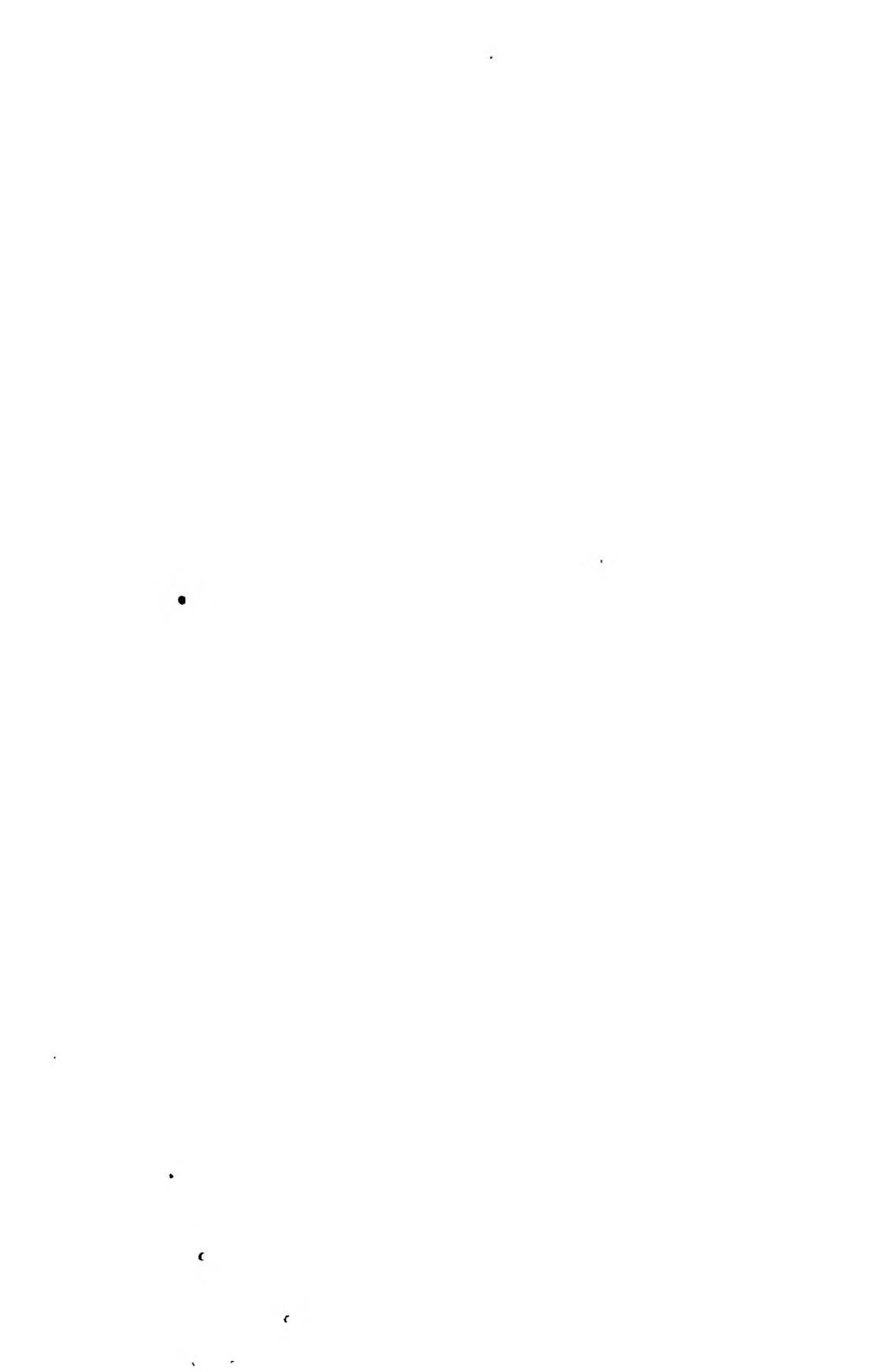
The author's Salim Nâmah, containing the history of Sultan Salim, is noticed in Rieu, i., p. 218.

All the three volumes are written by one and the same scribe, in fair Nasta'liq, within coloured ruled borders. The headings, written in red, are in large Naskh. Each Katibah begins with an illuminated head-piece.

The colophon is defective, as the greater portion of it has been torn away. The few words still left read thus:—

ام الدین علي البدلisi

These words, evidently forming a part of the author's name, as well as the nature of the handwriting and the general appearance of the MS., tend to suggest that it is an autograph copy.



APPENDIX.

WHEN the printing of this volume was nearly complete, I discovered in the Bûhâr Collection of manuscripts at the Imperial Library, Calcutta, a copy of a poetical anthology by Sharaf-ud-Dîn 'Ali Yazdî (*d. A.H. 858 = A.D. 1454*), see No. 512. It is a most interesting work, and its existence has (so far as I can discover) hitherto been unknown, so that it seemed to me worth while to give a short notice of it here.

Sharaf calls it in the preface تحفة الفقير وحدية الحقير Tuhfat-ul-Faqîr wa Hadyat-ul-Haqîr. It is a collection of the choicest specimens of the different branches of Arabic and Persian poetry by various authors, arranged in sixty-four Bâbs according to the topics of which they treat. The most prominent of the Arabic poets from whom the selections are made, are: 'Ali bin Abû Tâlib, Imâm Zayn-ul-'Abidin, Abû 'Ali Sinâ, Hassân bin Sâbit and Abu'l-Fath Bustî. The number of Persian poets is vast, ranging from the age of Firdausî to Sharaf's own time. The copy, written in ordinary but learned Nasta'liq, is dated A.H. 1019.

When the printing of this volume had already got beyond No. 455, I received by the kindness of Prof. E. G. Browne, of Cambridge, copies of his monograph on the *Mujmal-i-Fâsihi*, reprinted from "Le Muséon," Sér. III., Tom. i., No. 1.

One more point. I ought in describing the *Mukhtâr Nâmah* (No. 504) to have stated that it was written during the reign of one Nizâm Shâh. The author devotes no particular attention to him,

but he is highly praised for espousing the cause of the Shi'ahs. He seems to be identical with Burhân Niżâm Şâh of Alîmadâbâd (x.ii. 914-961 = A.D. 1508-1553), a staunch supporter of the Shî'ah religion, who, according to Firîshâh, rejected the names of the Sîlîabis from the Khuṭbah, and substituted those of the Imâms, engaged Shi'ahs to abuse and curse the first three caliphs and their followers, and took other severe measures to persecute the Sunnîs.

ABDUL MUQTADIR.





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